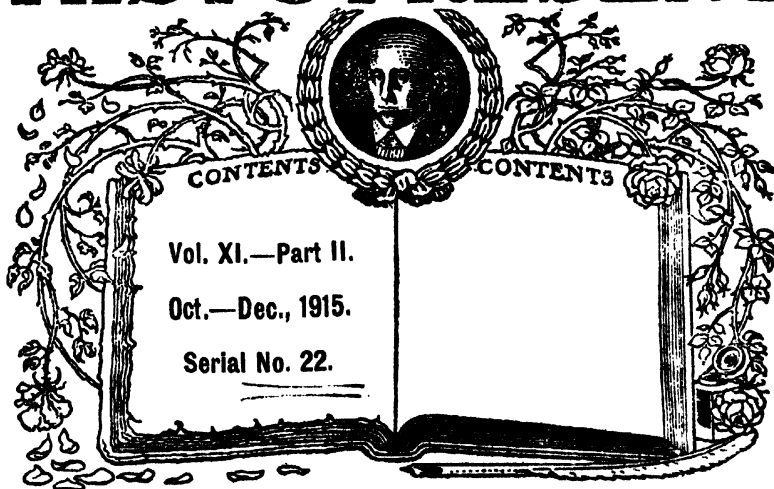


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BENGAL PAST & PRESENT



JOURNAL OF THE CALCUTTA HISTORICAL SOCIETY

F. C. SCALLAN

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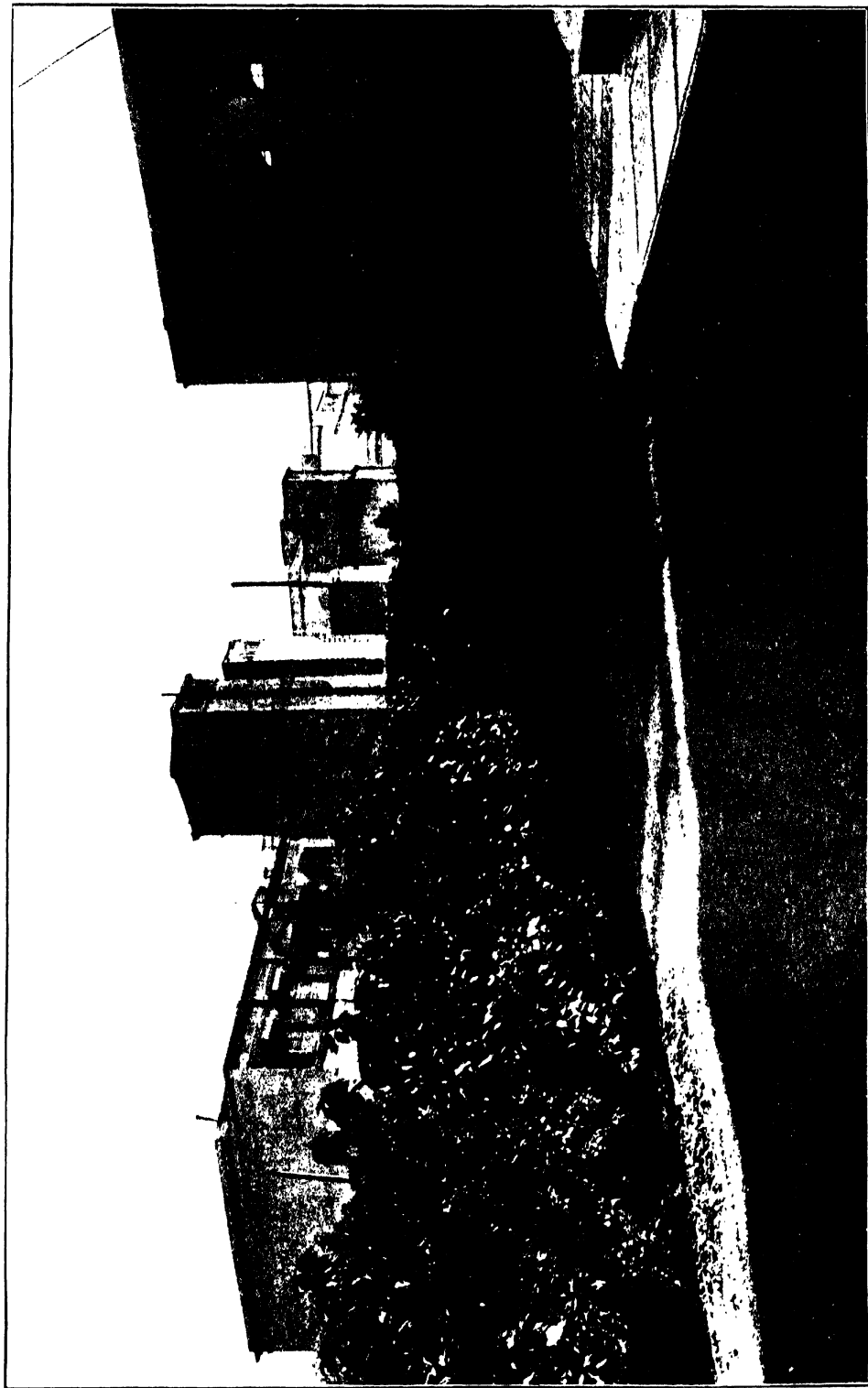
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A type of XVIIIth Century Kitchen Chimney.
GARSTIN'S PLACE.

The Bandel and Chinsura Church Registers. (1757—1913.)

[Continued].

LIST OF MILITARY CHAPLAINS AT CHINSURA—(PROPAGANDA).

From Vol. 12.

1. Leo des Avranches, O. Cap.—1853. 4. B.
2. Emm. Chéroutre (Chandernagar).—1854. 12; '55. 2. 3. 8. 9. 11. 12. B.
2. 4. 5. 12. M. He calls himself Officiating Vicar.
3. Francis Moore.—1856, 12; '57. 2. B, 3. M. He calls himself Chaplain.
4. J. G. Williams.—1858. 1. 3. 9. 12. B, 6. 10. 11. 12. M; '59. 1. B.
5. John O'Donoghue.—1859. 1. 3. 5. 9. 10. 12. B, 1-7. 9. 11. M; '60. 1-12. B, 3. 6. 7. M, 1-12. Bl; '61. 1-3. 6. 10-12. B, 1-4. M, 1-4. 6. 7. 10. 11. Bl; '62. 1. 2. 5. 9. 11. 12. B, 3. 6. 9. M, 2. 9. 11. 12. Bl; '63. 5. 7. 8. 11. 12. B, 8. 10. 11. M, 1. 2. 12. Bl; '64. 1. 3. 5. 8. 10-12. B, 1. 4. M, 1-4. 7. 8. 10. 11. Bl; '65. 2. 7. 10. 12. B, 2. M, 7. 11. Bl; '66. 1. 2. 8. 11. B, 6. 11. M, 2. 3. 10-12. Bl; '67. 1. 3. B, 9. 11. 12. M, 1-3. 6-8. 10. Bl; '68. 1. 7-9. 11. B, 12. M, 1. 3-6. 10. 12. Bl; '69. 1. 6. 11. 12. B, 2. 4. 11. 12. Bl; '70. 10. B, 5. 6. 9. M, 10. 12. Bl.
6. J. Lacour, S. J.—1871. 7. B.
7. J. Henry, S. J.—1871. 10. Bl; '72. 3. 12. B, 4. 11. M; '78. 11. M.
8. Th. Lobert, S. J.—1872. 9. Bl; '73. 8. 10. B, 10. M; '75. 1. 5. M; '78. 3. M.
9. —? Barthet (Chandernagar).—1873. 12. M.
10. W. Newport (Chandernagar).—1874. 9. M.
11. E. W. Mooney (Chandernagar).—1876. 4. M.
12. Th. Salles (Chandernagar).—1876. 7. M.
13. B. Larcher, S. J.—1876. 9. M.
14. J. Lynch (Chandernagar).—1878. 7. M.

CH. IV.—SACRED RETURNS SENT TO GOA.

Bandel. Baptisms: 1770, Nov. 25; 1784, Nov. 22; 1785, between Oct. 9 and Nov. 5; 1792, Dec. 31; 1795, Dec. 8 (by Frei Francisco de S. Maria); 1799, Dec. 17; 1801, Aug. 1; 1803, Aug. 4 (up to June 17); 1805, up to Dec.

Chinsura. Baptisms: 1799, between Aug. 31 and Sept. 24; 1801, between June 28 and July 7; 1803 between Aug. 29 and Oct. 2; 1806,

between Jan. 11 and Jan. 26; the returns were sent from 1807 to Dec. 1822 by Frei Luis de S. Rita, through Padre Frei Antonio da Guia, the "actual" Prior of the Bandel Convent, at the order of the Very Rev. Father Provincial Frei Jose da Piedade; 1823; 1825, between Nov. 20 and Jan. 5.

In 1834, by order of the Government, the Augustinians and other monastic orders of both sexes were suppressed in Portugal and the Portuguese dominions overseas. Hence, no returns were sent after that date to the Provincial of the Augustinians at Goa.

VISITATIONS BY ECCLESIASTICAL DIGNITARIES.

On the occasion of their visitations, the Ecclesiastical Dignitaries examined the registers, and signed them under their remarks.

1866. *Bandel*. Visit of the Archbishop Primate of Goa, Dom João Chrysostomo de Amorim Pessoa. (*Baptism Register*, p. 259): "Seen at my visit of Febr. 11, 1866. We hope that the Reverend Vicar of Bandel will get made a register for the entries of obits, and a register for the new pastorals and the written regulations of the Very Rev. Provisor, Superior of the Mission, and that in the entries of this book he will declare, as much as possible, the names of the parents (*avos*) of the baptised and the occupation of the parents of the said baptised.—Bandel, 11 February 1866.—*Primate*."

(*Marriage Register*, p. 155): "Seen at my visit of the 10th of February 1864 [*sic*]. We earnestly recommend to the Missionary who may be parish-priest in the church of Bandel to have more care in writing down these entries (*na escripturação destes assentos*), which form the basis of civil society.—Bandel, 11 February 1866.—*Primate*."

I believe the remark was just. The sparse figures in my tables of marriages between 1845 and 1866, compared with the more numerous burials, seem to indicate on the part of Frei Jose de S. Agostinho Gomes some carelessness in the keeping of the books. However, it is difficult to judge. The number of marriages is always considerably lower than that of baptisms and burials. There were hardly any Catholics living at Bandel, and the Bandel Burial Register contains the burials of both Bandel and Chinsura, while there was a separate Baptism and Marriage Register for Chinsura. However, the Bandel Baptism Register shows between 1845 and 1866 that Frei Jose de S. Agostinho Gomes, or his clerk, postponed at times the insertion of the entries, with the result that the necessary data could not be filled in later.

1866. *Chinsura*. Visit of the Archbishop Primate of Goa, Dom João Chrysostomo de Amorim Pessoa. He ordains in the Baptism Register (Febr.

11) that the names of the parents of the baptised and their profession be carefully noted, and that in future the Registers be kept in English.¹

1878. *Bandel*. Visit of the Archbishop Primate of Goa, Dom Ayres d'Ornelas e Vasconcellos. He signs in B.R. (Vol. 6) on Febr. 10, and in Bl. R. (Vol. 8), Febr. 18.

Chinsura. He visited also Chinsura, and wrote in the Baptism Register (our Vol. 2, 1798—1879), p. 199: "Seen at my visit. We ordain that the Rev. Missionary get this book bound, without loss of time, and make the entries in future in accordance with the Roman Ritual.—Cinsurah, 10 Febr., 1878.—A., *Archbishop Primate*." He signed on the same date the Chinsura Marriage Register.²

1879. *Bandel*. Padre Antonio Thomas da Silva Leitão e Castro signs, after examining them, the Marriage Register, our Vol. 4, p. 155, 12 Sept., and the Burial Register, our Vol. 3 (no date), also the Baptism and Marriage Registers, our Vols. 6 and 10 (11 and 12 Sept.).³

1881. *Bandel*. July 5. Visit of Father Alexandre Carlos Rodrigues, Vicar General. He signs our Vols. 6, 8, 9.

Chinsura. He signs also our Vols. 2 and 5 (Chinsura baptisms, 1798—1879, and marriages 1821—1866.)

CH. V.—OBITS OF PRIESTS FROM THE BANDEL REGISTERS.

The greater part of these obits is translated from Vol. 3.

1. *Frei Manoel de S. Rita* (No. 42 *supra*).

1793,
July 8.

On the eighth of July of the year one thousand seven hundred and ninety-three died in this Convent of Our Lady of the Rosary of [the] Bandel of Ugolim the Reverend Father Fr. [Frei] Manoel de Santa Rita, a Religious of our profession, after previously receiving all the Sacraments. His body was buried in the Chapel of the High Altar (*capella mor*) of this Church, on the Gospel side. In truth whereof I made this declaration on the same day, month and year as above.

Fr. Francisco de Santa Maria, Prior.

2. *Frei Antonio da Lus* (No. 22 *supra*).

1795,
Dec. 9.

On the ninth of December 1795, the Reverend Father Fr. Antonio da Luz, Religious Hermit of our Father Augustine of the East India Congregation, and a Missionary in these lands of Bengala, yielded up his soul into the hands of his Creator, after receiving all the Sacraments. In the

1. On his visit to Bengal, see Padre C. C. de Nazareth, *Mitras Lusitanas no Oriente*, [Pt. I], 1a edição, Lisboa, 1897, pp. 531—533, 546.

2. On his visit to Bengal, see *ibid.*, p. 589.

3. See on him *ibid.*, Pt. III, Bombay, 1888, pp. 7, 8.

evening of the same day he was buried near the door of the Sacristy. In truth whereof I made this entry on the same day, month and year as above.

Fr. Francisco de Santa Maria,
Provincial Commissary and Prior

3. *Frei Christovão da Assumpção.*

1798,
Febr. 13.

On the thirteenth of the said month [February] died in Calcutta the Very Rev. Father Master Fr. Christovão da Assumpção, a Religious of our Order and Vicar of the same Church. His body was buried [*1 or 2 words not deciphered*] the Chapel of the High Altar in the first Church,¹ with the reminder that his bones be brought, at the proper time, to this our Church. In truth whereof I made this entry.

Fr. Francisco de Santa Maria, Prior.

4. *Frei Antonio de S. Jose* (No. 51 *supra*).

1798,
May 22.

On the 22nd May 1798 died the Reverend Father Fr. Antonio de S. Joze, while Rector of the Mission in Bhawal. He was 37 years old, approximately, and had been 14 years a Missionary. He had been first a layman in the Convent of Goa. I wrote this entry about it.

[*Christovão de S. Rosa*] D[e] Lima, Prior.²

5. *Frei Joaquim de S. Rita* (No. 50 *supra*).

1798,
Dec. 25.

Dec. 25. During the night of the 25th of December 1798 died the Very Rev. Father Fre Joaquim de S. Ritta, being Vicar Prior of this Convent. He was 53 years old.

[*Christovão de S. Rosa*] D[e] Lima, Vicar Prior.

6. *Frei Joaquim de S. Maria.*

1802,
Sept. 13.

On the 13th of September 1802 died in Bawal Father Fre Joaquim de S. Maria, being in the 30th year of his age, the 4th of Mission, and the 10th, more or less, of religious life. In truth whereof I made this entry.

D[e] Lima, V[icar] Prior.

1. The present Church of Murghihata was built within the grounds and, I am told, near to the spot where the earlier Church had stood. The first stone of the new structure was laid on March 12, 1797, the Church being consecrated on Nov. 27, 1799. The "first" Church means, therefore, the "earlier" Church. In 1798 it was 100 years old, rather more than less. Even so, it was not the very first Catholic place of worship in Calcutta.

2. This entry, like the next one, was made at a later date by Christovão de S. Rosa de Lima.

7. *Frei Manoel do Cenaculo* (No. 57 *supra*).

1803,
May 29.

On the 29th of May 1803, at five in the evening, died in Calcutta Father Fr. Manoel do Cenaculo, the Vicar of that Church. He was in the 36th year of his age, the 16th of Religion and the ninth and a half of Mission. In truth whereof I made this entry.

Fr. Christovão de S. Rosa de Lima, V[icar] Prior.

8. *Frei Gaspar de Nossa Senhora das Dores* (No. 43 *supra*).

1803,
July 10

On the 20th [of July] arrived the news that on the 10th of July 1803 Father Fr. Gaspar das Dores died at Nagory in the Bowal. A Religious of Our Order, he was 38 or 39 years old, and had been 16 years a Religious and about 14 years a Missionary. He governed as parish-priest (*parroquiou*) the Churches of Tesgaó, Sipur, Sirampore, Cassimbazar, Ossunabat [Hussainabad] Nagory and Panjorah. I wrote this entry about it.

Fr. Christovão de S. Rosa de Lima, V[icar] Prior.

9. *Frei Joaquim de S. Anna* (No. 54 *supra*).

1803,
Sept. 28.

On the 28th [of September 1803] died in this Convent Father Fr. Joaquim de S. Anna, a Religious of Our Order. He was fifty years old, and had been nearly sixteen years in Religion, and about ten a Missionary. He never was in charge of any church. He lies buried in the Chapel of the High Altar of this Church, on the Epistle side. In truth whereof I made this entry on the same day, month and year as above.

Fr. Christovão de S. Rosa de Lima, V[icar] Prior.

10. *Frei Francisco de S. Maria* (No. 29 *supra*).

1805,
May 4.

On the 4th of May 1805 died in this Bandel of Hoogoly the Very Reverend Father Provisor Fr. Francisco de S. Maria, a Religious Hermit of Our Father Augustine, in the 75th year of his age, and the 40th of Mission. Twice he was Prior of this Convent: the first time during two years and some months, the second time during 11 years and some months. He was many years at Balasor as Vicar, and at Sirampore. He governed this Mission as Commissary and Provisor, and was Vicar of the Church of Calcutta; finally, he is buried in this Church in front of the Altar of Our Lady of the Rosary, and close to the platform, as he had asked in his Inventory. In truth whereof I wrote this entry.

Fr. Antonio de S. Rita, V[icar] Prior.

11. *Frei Antonio de Padua*.

1810,
Dec. 3.

On the 3rd of December 1810, died in this Convent Father Fr. Antonio de Padua, a Religious Hermit of Our Father Saint Augustine, aged

thirty-three years, more or less, and being temporarily Vicar of the Church of Our Lady of Dolours of Boythcaná. He was buried below the Arch against the wall on the Epistle side of the Chapel of the High Altar. In truth whereof I made this entry on the same day, month and year as above.

Fr. Francisco de S. Jose, Prior.

12. *Frei Antonio de S. Rita* (No. 56 *supra*).

1811,
Febr. 10.

On the 10th of Febr. 1811 died in this Convent Father Fr. Antonio de Santa Rita, a Hermit of Our Father St. Augustine. He was about 50 years old and was Vicar of the Church of May de Deos at Serampur. He was buried below the arch of the Chapel of the High Altar of this Convent, on the Gospel side, against the wall (*incostado a parede*). In truth whereof I wrote this entry on the day, month and year above.

Fr. Francisco de S. Jose, Prior.

13. *Frei Joaquim de S. Jose Pinheiro* (No. 46 *supra*).

1812,
July 17.
(fol. 31r).

On the 17th of July 1812 died in this Convent, aged about 56 years, Father Fr. Joaquim de S. Jose Pinheiro, a Religious of Our Father St. Augustine. Born in the diocese of Coimbra in Portugal, he received the habit in Lisbon, and coming to India in the Mission of the Very Rev. Father Provincial, Fr. Jose Guilherme, he made his profession at Goa. He was about 24 years a Missionary in this Mission, having been Vicar at Chatigaó, Sipur, Cassimbazar, Serampore, etc. He is buried in the Chapel of the High Altar, under the Arch on the Gospel side. This entry ought to have been made before, but it was forgotten by the late Father Prior Fr. Francisco de S. Jose. In truth whereof I made this record on the 29th September 1812.

Father Fr. Jose da Piedade, Vicar Prior.

14. *Frei Francisco de S. Jose* (No. 62 *supra*).

1812,
Aug. 15.

On the 15th of August 1812, at 4 o'clock in the morning, died in this Convent the Very Rev. Father Prior Fr. Francisco de S. Jose, a Religious of Our Father St. Augustine. He was about 56 years old, and was born of white parents at Goa. He counted 25 years of religion and about 10 of Mission. During 5 years, two months and 27 days the Prior of this Convent, he laboured hard to repair it, chiefly the Church, which he rebuilt for the greater part. He made also the "gate" [*ghát*, or landing-place] of the Convent, the greater part of all these works being done with the alms which, with much trouble to himself, he obtained from the faithful and from devout persons. A loving friend of his pays to his memory this

just tribute of praise in the name of the Augustinian Religion. This entry was not made in the right place, because it was not known that its place was [to be] in this book. In truth whereof I made this entry on the 29th of September 1812.¹

Father Fr. Jose da Piedade, Vicar Prior.

15. *Frei Manoel do Rosario* (No. 53 *supra*).

1817,
Jan. 24.

On the 24th of January 1817 died the Very Reverend Father Fr. Manoel do Rosario, a Religious Hermit of Our Father St. Augustine, aged 59 years and born of white parents in the Aldea of S. Pedro das Ilhas of Goa. He had been [*a blank*] years in Religion and [*a blank*] years a Missionary. He was Rector of the Mission, Prior, Commissary, and Vicar of the Church of Our Lady of the Rosary of Calcuta, and more than 20 years Vicar of the Church of Chinsurath, where he died much regretted by all the Christians there. He was buried in the Chapel of the High Altar on the Gospel side. In truth whereof I made this entry. He was also Provisor and Vicar da Vara.

Fr. Antonio da Assumpção, Prior.

16. *Frei Joaquim da Trindade* (No. 52 *supra*).

1818,
Jan. 24.

On the 24th of January 1818 died in the Colony of Cossimbazar the Very Reverend Father Fr. Joaquim da Trindade, a Religious Hermit of Our Father St. Augustine, a native of Margão in the Province of Salcete [Goa]. He was 54 years old and had been [*a blank*] years a Religious, and 30 years a Missionary. He was Coadjutor in the Church of Calcutta, and Vicar of the Churches of Chatigan [Chittagong], Jabalcão [Jabalcat?], Sibpur, Tesgão, Panjora, Hossnabad, Serampore, Chinsurah, Chandernagor, and Cossimbazar, where he died and was buried in the Church, and, to leave a reminiscence of the fact, I made this entry. To-day, 28th January 1818.

Fr. Antonio d' Assumpção, Prior.

17. *Frei Manoel de S. Joaquim* (No. 48 *supra*).

1820,
March 15.

On the 15th of March 1820, at half past three in the afternoon, died Father Fr. Manoel de S. Joaquim, who retired to this Convent in the evening of the 13th, being sent by the Very Reverend Father Master Provincial Commissary, Fr. Manoel de Santa Theresa. The said Father made

¹ The writing and the abbreviations of this entry made it extremely difficult to get at the meaning. The age of the Prior, which while at Bandel I read "36 years," should be 46 or 56; more likely 56.

his confession publicly in writing and received the Sacraments. He was buried in the Chapel of the High Altar of this Convent, in the grave on the Epistle side. In truth whereof I made this entry on the same day, month and year as above.¹

Fr. Luiz de S. Ritta.

18. *Frei João de S. Catharina* (No. 65 *supra*).

1820, I
March 2.

On the 21st of March [1820], died at Duirapor [? Buirapor ?] Father Fr. João de Santa Catharina, and he was buried the next day in the same place. This very sad news filled with sorrow, not only the Religious of the Mission, but the Christians also. In remembrance [of him] I made this entry on the 29th of the said month and year as above.

Fr. Luiz de S. Ritta.

19. *Frei Manoel de S. Jose.*

1826,
Dec. 22.

On the 22nd of December 1826 died at Cacimbazar Father Fr. Manoel de S. Jose (*M.el de S. J.e*), Vicar, and one of our Religious. He was buried there.

20. *Frei Joaquim das Neves* (No. 69 *supra*).

1827,
Jan. 10.

On the 10th of January 1827, died at Dacca, where he was Vicar, the Very Rev. Father Fr. Joaquim das Neves, aged about 59 years. He occupied at Goa all the posts, with the exception of those of Prior of the Convent and Provincial, which he declined to accept. He was for many years Prior of the Convent of Bandel, as is seen in the books. A perfect Religious, he deserves to be called "the Prudent" and "the Angel of Peace." Suffice it to say in everlasting memory of him that he who wrote this sad entry was one of his Novices, a clear proof that there are Masters whom their disciples do not complain of, and that he who was his Novice bemoans not only his goodness, but prays to God for bliss on his soul. Year as above.

Fr. Antonio da Guia, Prior.

21. *Frei Luis de S. Rita* (No. 74 *supra*).

1827,
April 11.

On the 11th of April 1827 died the Very Reverend Father Fr. Luis de Santa Ritta, a Religious of Ours, aged 68 years. He was Vicar of Calcutta and Vicar of Chinsurah. During his rule, strictness was wanting in the

1. On the several Freis Manoel de S. Joaquim in Bengal about the same time, Cf. my discussion in *The Registers and Inscriptions of the Church of Our Lady of Dolours, Baithakkhana, Calcutta (1810-1914)*, Calcutta, Catholic Orphan Press, 1915, pp. 11-14. Privately printed.

Churches (?), as is shown by the Reforms of the Images, a notorious fact. Date as above.¹

Fr. Antonio da Guia, Prior.

22. *Frei Manoel de Mesquita* (No. 75 *supra*).

1829,
April 17.

On April 17, 1829, died in this Parochial House the Rev. Fr. Manoel de Mesquita, Chaplain of Dum-Dum, a Religious of the Convent of [Our Lady of] Grace [Goa] (*Religioso Graciano*), aged 41 years and 9 days. He was buried in the Chapel of the Most Holy Redeemer of this Church. In truth whereof, &c.—*Fr. Simão da Conceição*, Vicar." (*Baithakhana Reg.*)

A similar entry occurs in the Bandel Registers: "On the 17th of April 1829 died at the Church of Boythakanaht [*sic*] Father Fr. Manoel de Mesquita who was received (*perfilhado*) in Our Province of Portugal. He was 41 years and 6 days old, and was buried in (that ?) Church. In truth whereof I made this entry on the 18th of the said month of the year above.

Fr. Frutuoso de S. Agostinho, Prior.

23. *Frei Manoel de S. Thereza* (No. 68 *supra*).

1829,
May 6.

On the 6th of May 1829, the Very Rev. Father Master Fr. Manoel de Santa Thereza died at Calcutta, where he was buried the same day. In truth whereof I made this entry on the same day, month and year as above.

Fr. Frutuoso de S. Agostinho, Prior.

The Murghihata Registers state: "On May 6, 1829, died Father Master Provisor Fr. Manoel de S. Thereza, an Augustinian, and Vicar da Vara in Bengal, aged 58. He was buried before the High Altar of the Rosary Church."

24. *Frei Mariano da Assumpção*.

1832,
Oct. 3.

On the [*a blank*] of October 1832 died at Dacca the Very Rev. Father Fr. Marianno da Assumpção, a Religious Hermit of Our Father St. Augustine and a Missionary in these lands of Bengala. He was born at Bardez, Goa. In truth whereof I made this entry to hold good at any time.

Fr. Simão da Conceição, Prior.

25. *Frei Innocencio das Neves* (No. 83 *supra*).

1834,
Sept. 12.

On Sept. 12, 1834, died at Hosenabath the Very Reverend Father Fr. Innocencio das Neves, a Religious Hermit of Our Father St. Augustine, and

1. I give the Portuguese passage, for I am not sure that I deciphered it properly: "facendo falta pella sua Gov.o [?] la rigidade p.a o seio das Igr.as e bem o mostra as Reformas [?] das Imagens como he notorio."

Missionary in the lands of Bengala. Born in Bardez, Goa. In truth whereof I made this declaration to hold good for all time.

Fr. Simão da Conceição, Prior.

26. *Frei Bartholomeu do Quintal.*

1835,
March 19.

On March 19, 1835, died at Cassimbazar, where he was Vicar of the Church of the said place, the Very Rev. Father Fr. Bartholomeu do Quintal, aged about 35 years. A native of the Azores, he came to this city in 1832, as Chaplain of the *Camoens*, and belonged to the Order of Our Father St. Augustine, Province of Portugal. In truth whereof I wrote this declaration.

Fr. Simão da Conceição, Prior.

27. *Frei Jose das Neves (No. 64 supra).*

1837,
Jan. 22.

On Jan. 22, 1837, died the Very Rev. Father Provincial Commissary, Fr. Jose das Neves, aged [*a blank*]. (*Baithakhana Reg.*)

"On Jan. 22, 1837, died at Boytocannah, the Very Rev. Father Fr. Joze das Neves, aged about 66 years, Religious of Our Augustinian Order and a native (*filho*) of Goa. He had been about 34 years in the Mission.

Fr. Simão da Conceição, Prior." (Bandel Reg.)

28. *Frei Jose da Expectação e Carvalho.*

1839,
Nov. 18.

On Nov. 18, 1839, died in this Convent of Bandel Father Fr. Joze da Expectação e Carvalho (while on his way to Dacca, where he was Vicar). A native of Goa (*natural de Goa*) and a Religious of our Order of St. Augustine, he was about 38 years old. In truth whereof I made this entry on the same day month and year as above.

Fr. Simão da Conceição, Prior.

29. *Frei Carlos da Sacra Familia.*

1840,
March 2.

On March 2, 1840, Father Fr. Carlos da Sacra Familia died in the Church of Doroomtolah in Calcutta. Born at Goa, Province of Bardes, and a Religious of Our Order of St. Augustine, he was about 37 years old. In truth whereof I wrote this entry on the same day, month and year as above.

Fr. Simão da Conceição, Prior.

30. *Frei Antonio da Assumpção (No. 72 supra.)*

1840,
May 26.

On May 26, 1840, died in the Parochial House of the Church of Our Lady of Dolours of Boytockana the Very Rev. Father Master Fr. Antonio da Assumpção, of the Order of Hermits of Our Father St. Augustine, being

Provisor and Vicar da Vara of this Mission of Bengalla, and Vicar of the Roman Church of Boytockanah. He was buried the next day in the said Church of Boytockanah. He was 63 years old and was born at Goa. In the year 1815 he came to Bengalla. In truth whereof I made this declaration on the same day, month and year as above.

Fr. Simão da Conceição, Prior.

31. *Frei Fructuoso de S. Agostinho* (No. 80 *supra*).

1840,
Aug. 28.

On the 28th of August 1840 died at Nagory, where he was Rector, Fr. Fructuoso de Santo Agostinho, a Hermit of Our Father St. Augustine. Born in Portugal [*sic*], he came to the Mission in 1812, was Prior of the Convent of Bandel, and had reached the age of 70 years approximately. In truth whereof I made this entry.

Fr. Simão da Conceição, Prior.

32. *Frei Antonio de S. Maria* (No. 71 *supra*)

1841,
April 6.

On the 6th of April 1841 died at the Church of Calcutta, where he was Vicar, Father Fr. Antonio de S. Maria, a Hermit of Our Father St. Augustine. Born in Portugal, he came to the Mission in 1816 and was 53 years old. In truth whereof I made this entry.

Fr. Simão da Conceição, Prior.

(We find him at Murghihata from 1812).

33. *Frei Antonio Botelho*.

1841,
Oct. 28.

On Oct. 28, 1841, died at 10 P.M. at the Church of Boytocannah the Rev. Father Fr. Antonio Botelho, a Religious of our Order. He took the habit in our Convent of Lisbon in 1831, and came to Goa the same year with the Missionaries brought out by the Provincial, Fr. Joze Rebeiro de Carvalho. A native of Beira in Portugal and about 31 years old, he was actually Rector of the Mission of the Bhowal. In truth whereof I made this attestation.

Fr. Simão da Conceição, Prior.

"On Oct. 29, 1841, died the Very Rev. Father Fr. Antonio Botelho."
(*Baithakhana Reg.*)

34. *Frei Simão da Conceição* (No. 84 *supra*).

1843,
Dec. 31.

Born in Portugal, he came to the Mission in 1816, and died at the age of 58 in the house of Mr. L. D'Souza, Calcutta (Dec. 31, 1843), being at the time Prior, Provisor, and Vic.-Gen. of the Bishop of Mailapur. He was buried in the Church of Baithakhana. (*In the writing of Fr. J. Correia*).

35. *Frei João Correia* (No. 88 *supra*).1845,
April 10.

On April 10, 1845, died at the Convent of Our Lady of the Rosary of Bandel Fr. João Correia, Prior, Provisor and Vicar-General of the Bishop of Maliapore. A Hermit of Our Father St. Augustine and a native of Goa, he was 50 years old. He came to the Portuguese Mission. In truth whereof, &c.

Fr. Jose de S. Agostinho Gomes, Prior.

36. *Frei Jose de S. Agostinho Gomes* (No. 94 *supra*).1869,
Nov. 12.

In the year of O. Lord 1869, on the 12th November, the V. Rev. Jose de Santo Agostinho Gomes, born in Goa, about sixty-nine years old, resident of Bandel, departed the present life in the Convent of Bandel. His remains were buried on the same date in the Church of Our Bl. Lady of the Rosary. Unable to speak, and having manifested his wish to receive the Sacrament of Penance, he was absolved and received the Sacrament of Extreme Unction. In truth whereof this entry was made on the date above.

Alexandre Carlos Rodrigues, Prior.

37. *Father Gabriel Salvador Britto* (No. 111 *supra*).1891,
July 7.

In the year of Our Lord 1891, on the 7th of July of the same year, Gabriel Salvador Britto, native of Goa, Roman Catholic Priest, Vicar, Roman Catholic Church, Bandel, Hooghly, at the age of 48 years and 7 days, departed this life at the Boitakannah Parochial House, No. 146, Bow Bazar Street, Calcutta. He was buried in the left aisle of the Church of Our Lady of the Holy Rosary at Bandel on the following day. In truth whereof this entry is made.—*B. M. da Silva Furtado*, Offg. Prior, for Rev. J. Beatty.¹

CH. VI.—AUGUSTINIAN PRIORS OF BANDEL.

1706, Febr. 23.—Frei "Pierre des Martyrs," Vicar of the Bandel of "Ougulin," dispenses from 3 banns.

1721, Jan. 1.—The Prior of Bandel, who is Vicar General, dispenses in the matter of "forbidden times."

1737, Nov. 26.—Padre Damian is Vicar of the Bandel of Hugli.

1738, June 4.—"Le P. Michel de l' Assomption," Prior of Bandel, declares here is no impediment for the marriage of a girl.

(The dates above are taken from the Chandernagar Marriage Register, 1694—1776. The figures below do not indicate the beginning of the Priors' taking possession of their office; they mean that they call themselves or are called Prior on those dates).

1. The two last obits, the only two in English, are taken from Vol. 8.

Bento (de S. Silvestre ?)	... 1757, Apr.
Manoel da Assumpção	... 1757, May 5—June 5.
Caetano da Madre de Deos	... 1757, June 26.
Jose de Jesus e Maria	... 1761, Jan. 15.
João de S. Maria	... 1762, Apr. 15, 30.
Jose de S. Antonio	... 1763, Nov. 23.
Bento de S. Silvestre	... 1765, Jan. 7 ; '66, Jan. 18—Feb. 9.
Caetano de S. Jose (1°)	... 1766, Aug. 24, 26 ; '67, March 2.
Bernardino de S. Agostinho	... 1768, Jan. 24—June 26.
Jose das onze mil Virgens (1°)	... 1770, before Sept., Oct. 21.
Caetano de S. Jose (2°)	... 1772, between June 6 & Aug. 11, becomes Prior.
Jose das onze mil Virgens (2°)	... 1774, between end of June & Aug. 30, becomes Prior ; 1779, Febr. 1.
Francisco de S. Maria (1°)	... 1779, March 2 ; ('80, Sept. 7 & 23, <i>Murghihata Registers</i> ; Prior for 2½ years (<i>Bandel obit.</i>).
João de S. Nicoláo	... 1782, Apr. 10, Aug. 11.
Jose de S. Agostinho	... 1784, Nov. 1 & 21 ; 1786, Jan. 7—Febr. 13.
Jose de S. Rita	... 1786, between Aug. 20 & Oct. 1, becomes Prior ; Nov. 12.
Francisco de S. Maria (2°)	... 1787, May 6 ; 1793—1798, March 20 ; (March 14, 1798—Sept. 3, 1799, <i>Murghihata Registers</i>) ; his 2nd term of office lasted 11 years, and some months. (<i>Bandel obit.</i>)
Joaquim de S. Rita	... 1798, Apr. 26—Dec. 25, when he died.
Manoel do Rosario	... 1799, May 2, Dec. 17 ; 1800, Febr. 17 ; 1802.
Christováo de S. Rosa de Lima	... 1802, Sept. ; 1803, Febr. 11, May 4, July 20, Sept. 28.
Luis da Lus	... 1803, Jan. 9, March 19 (?). My dates are overlapping here.
Antonio de S. Rita	... 1803 (1804 ?), Febr. 17 ; 1804, Apr. 20, June 10 ; 1805, Jan. 22, May 4.
Francisco dos Prazeres	... 1805, Sept. 17, 22 ; Oct. 15.
Francisco de S. Jose	... 1806, June 14, July 20 ; 1810, Dec. 3 ; 1811, Febr. 10. He died on Aug. 15, 1812, having been Prior 6 years, 2 months and 27 days. (<i>Bandel obit.</i>)

Jose da Piedade	... 1811, May 16, 20; 1812, July 17, Aug. 15, 30; Oct. 25.
Joaquim das Neves (1 ^o)	... 1813, May 22, Sept. 26. He was Prior during many years. (<i>Bandel obit.</i>)
Antonio da Assumpção	... 1817, Jan. 9, 24; Febr. 3, 19; 1818, Jan. 24; 1819, Jan. 10.
Joaquim das Neves (2 ^o)	... 1818, June 28, July 27, Nov. 8, Dec. 24; 1820, Oct. 18 & 20.
Luis de S. Rita	... (1819, June 2?); 1820, March 15, 21; Nov. 12—Dec. 3.
Antonio da Guia	... 1823, May 16, June 11, 23; 1827, Jan. 10, Apr. 11.
Fructuoso de S. Agostinho	... 1828, July 11, Aug. 19, Oct. 23; 1829, Apr. 17, May 6, Aug. 30.
Simão da Conceição	... 1832, Jan. 19, Apr. 8, June 26, Oct.; '34, Sept. 12; '35, March 19; '37, Jan. 22; '39, Nov. 18; '40, March 2, May 20, Aug. 28; '41, Apr. 6, Oct. 28.
João Correia	... 1843, Dec. 31; '45, March 19.
Jose de S. Agostinho	... 1845, Apr. 11—1869, Nov. 12, when he died.

The title of Prior, since the death of Frei Jose de S. Agostinho, is used by the Vicar of Bandel as a purely honorific one.

Our list of the Bandel Priors, as also that of the Chinsura Vicars, is merely tentative. We have compiled them by means of the notes about "titles," which we took somewhat erratically while searching the registers. On piecing these notes together, our wonder is that they dovetail at all into some sort of succession. In some places there is overlapping of dates; but we cannot remedy this now, as we have not the registers at hand.

CH. VII.—VICARS OF CHINSURA.

Padre Manoel (da Assumpção?)	1751, Jan. 4. A dispensation for a marriage is obtained from Fr. (Francisco?) da Assumpção, Vicar da Vara, and from Fr. Manoel of "Chenchura." (<i>Chandernagar Marriage Reg.</i> , 1694-1779).
Manoel da Assumpção	1751, May 15—1764.

Jose das onze mil Virgens (1 ^o)	... 1764—'70.
Padre João Armenio (the Armenian)...	1770, (1771, 1772?).
Raymundo de S. Rita	... 1772.
João de S. Nicoláo (1 ^o)	... 1774.
Padre Caetano Francisco de Souza	... 1777 (May—July).
João de S. Nicoláo (2 ^o)	... 1777.
(As faras I observed, Vol. 4 of the Bandel Registers, from which the above dates are taken, mentions no one else at Chinsura between 1778 and 1821).	
Jose das onze mil Virgens (2 ^o)	... 1779, Febr. 1. (Cf. in <i>Chandernagar obits.</i>)
Jeronimo da Purificação	... 1789, Jan. 6. (<i>Chandernagar Bapt. Reg.</i>)
Antonio de S. Jose	... 1793, Sept. 2.
Manoel do Rozario (1 ^o)	... 1798, May 2—1804, Dec.
Francisco dos Prazeres (1 ^o)	... 1805, Jan.—1809.
Manoel do Rozario (2 ^o)	... 1809, July—1817, Jan. 24.
Francisco dos Prazeres (2 ^o)	... 1817, Febr. 10—1818.
Antonio de S. Maria	... 1818—1820, Oct.
Luis de S. Rita	... 1820, Nov.—1827, Apr. 11, when he died.
Antonio da Virgem Maria Teixeira	... 1827—'29.
Fructuoso de S. Agostinho	... 1829.
Fulgêncio de S. Rita	... 1830—'42.
Padre Joaquim das Neves Rebello	
Videira	... 1842—'53.
Padre Lazaro Fortunato de Souza	... 1854—'73.
Padre M. Jerome	... 1876.
Padre Diogo Lourenço de S. Maria	... 1879.

APPENDIX A.

NAMES OF SOME EARLIER MISSIONARIES IN BENGAL.

Having collected a number of scattered references to early Missionaries in Bengal, we shall mention here only those in which non-Jesuits or non-Capuchins are alluded to. Mixed up with them may be found some passages containing traces of early Christianity, which require fixing, if they are not to escape our attention again. As much as possible, we avoid repeating what has already been told by the Rev. Fr. H. Josson, S. J., in his *Histoire de la Mission du Bengale* (Cf. *Missions Belges*, Bruxelles, Aug. 1913—Aug. 14), and we make it a point to explore for the moment chiefly printed authorities. We

stop short about 1756, because from that date the still extant Registers, of which we have made a special study, will yield nearly all the names of the Clergy.

Father Kircher says that he obtained from Fr. Henry Roth, S. J., the Agra Missionary, an itinerary of St. Thomas' travels, translated from the Syriac into Latin. Though he does not quote it textually, the following passage containing a mention of Bengal may be based on it : "From Caphurstan [Kafiristan] St. Thomas is said to have gone to Lesser Guzarat, which is not far from the Kingdom of Casmir [Kashmir], of which we spoke above, a three days' journey northwards from Lahor ; from there he is said to have travelled across the mountains of Tibet, making long circuits towards Bengala, and to have reached at last Meliapor through the Kingdom of Deccan." I need scarcely add that this passage affords no proof in my opinion that St. Thomas ever visited Bengal. Cf. Kircher, *China illustrata*, Amstelodami, MD. C. LXVII, pp. 90-91. The document in Fr. H. Roth's possession does not seem to have been Fr. João Maria Campori (S. J.)'s Latin translation of the Syriac Breviary of the St. Thomas Christians in Malabar ; for it does not tally with the allusions made to it by Father Trigault in his *De Christiana Expeditione apud Sinas*, Augustae-Vindeli, MDCXV, lib. I, cap. XI, pp. 124-126.

When St. Francis Xavier arrived at Goa on May 6, 1542, Ceylon had not yet a Mission properly so called. Fr. John de Villa-Conde, with six other Franciscans, had just arrived in the island. The chief bonzes met at Dinawacca to discuss the new religion which was being preached in the country. One of the bonzes, openly declaring that the doctrine of metempsychosis was erroneous, was condemned to be deported to Arakan, where the chief bonze would pass judgment on him. While awaiting a ship at Trincomali, he was frequently visited by Christians, especially one John da Silva, who called from the neighbouring coast of India Fr. Francis Antunis, by whom he was baptised. Shortly after, the bonze was taken to Arakan. "Placed before his judges, he refused to answer their arguments. He said that, while yet a Buddhist, he had discussed with the Buddhists the question of the transmigration of souls ; now that he was a Christian, he would not dispute with them ; but, if they wished, he would teach them the doctrine of Christ." He was martyred on Dec. 5, 1543. (Cf. Mgr. L. M. Zaleski, *Martyrs de l'Inde*, Desclée, DeBrouwer et Cie, MCM, pp. 71-73 ; no reference given.)

The news of St. Francis Xavier's death (1552) reached Goa by way of Bengal. From 1557, when Cochin was made into an episcopal see suffragan to Goa, Bengal became depended on Cochin, and from that date it must have been visited by Missionaries from Cochin. We mean especially Chittagong, the first Portuguese settlement in Bengal. The first Missionaries whom we know

by name were Jesuits : Father Anthony Vaz and Peter Dias, who came in 1576. Anthony Vaz was still in Bengal in 1579. In March 1578, Padre Julian Pereira, a secular Priest sent from Cochin, and Vicar of Satganws, was called to Akbar's Court at Fatehpur Sikri.

In 1590, a Greek sub-deacon, Leo Grimon, who has gone to Akbar's Court on his way back to his country, came to invite the Jesuits of Goa to Lahore, where Akbar then resided. We surmise that this Greek sub-deacon has gone to Lahore from the Farther East, presumably through Bengal. In 1603, he accompanied as far as Kabul Brother Benedict Goes, S. J., the intrepid explorer of Cathay. (Cf. *J. A. S. B.*, 1896, pp. 60, 65).

There was at least one secular priest at Hugli when Fathers Francis Fernandes, S. J., and Dominic de Sousa, S. J., arrived there on May 28, 1598. We can also gather from the letters of Fathers Francis Fernandez and Melchior Fonseca (inserted in Pimenta's Relation) that the Portuguese of Bakla had been visited in 1593, those of Chandecan in 1596 or 1597, and those of Dianga (near Chittagong) in 1598.

Fr. Francis Fernandes, S. J., writing from Bengal to his Provincial at Goa, Fr. Nicolas Pimenta, (14 Jan. 1599), says that he sends to Goa two young men of good promise (*ingenuos*) destined for the College of Santa Fe ; he promises also to send two more at the end of the year, according to the instructions he had received at his departure from Cochin. These boys were not the first who had gone for their studies from Bengal to Goa. In the beginning of November 1556, there were in the College 110 boys, divided into 13 classes : Portuguese, mestiços, " Malabars," Chinese, Bengalis, etc. (Cf. H. Jossion, S. J., *Missions Belges*, Aug. 1913, p. 293.) We have the names of 5 of these boys in 1558 : Filipe, Guaspar de Deos, Antonio do Ermo, Pedro, and another Pedro. (Cf. *ibid.*, Sept. 1913, p. 331.)

Fr. Gaspar of the Assumption, a Dominican, was massacred in Malabar on his way from Bengal to Goa in 1597. It was probably in Arakan that Brother Paul, a Dominican lay-brother, was killed while Exhorting several Portuguese to die for their faith (1598). Fr. Gaspar de Sa, a Portuguese Dominican, also announced the faith in Bengal. Fontana gives two versions of his death. Either on his way from Bengal to Goa, where he went to call for new auxiliaries, he was run through with a lance by an infidel with whom he was travelling and whom he tried to convert (1603), or after having left Bengal for the island of sotor, and going from that Mission to Goa, he was taken by the Muhammadans of Achin (Sumatra), and killed with Fr. Manoel de Lamburans (1601). Cf. Henrion, *Hist générales des Missions*, II, 188, referring to Fontana's *Monumenta Dominicana*.

"The King of Candecan (which lyeth at the mouth of Ganges) caused a Jesuite to rehearse the *Decalogue* : who when he reprov'd the Indians for

their polytheism, worshipping so many *Pagodes*:¹ He said, that they observed them but as, among them, their Saints were worshipped: to whom how savoury the Jesuites distinction of *douleia* and *latreia* was for his satisfaction I leave to the Reader's judgment. This King, and the others of Bacala and Arracan, have admitted the Jesuites into their Countries, and most of these Indian Nations."² We leave to the Reader's judgment why so many of these Kings admitted the Jesuits at all, and we hope to come some day on the Jesuits' version of this interesting little episode.

Between 1593 and 1 Oct. 1595, Dom Fr. André de S. Maria, Bishop of Cochin and Administrator of the Archbishopric of Goa, represented to His Majesty that, as he was in the habit of visiting his diocese every year, and Pegu and Bengal were too remote, Mailapur should be erected into a bishopric. (Cf. *Mitras Lusitanas*, Pt. I, Lisboa, 1894, p. 80.) At the request of the King, Paul V, by his bull *Hodie Sanctissimus* of Jan. 9, 1606, erected Mialapur into a suffragan bishopric of Goa, its jurisdiction extending over the lands of the Naique, Tanjore, Negapatam, Masulipatam, Bengal, Tenasserim and the intermediate countries (*ibid*, p. 95.)

Fr. Sebastian Manrique, O. S. A., in his *Itinerario delas Misiones del India Oriental* or *Itinerario Oriental*—to quote the running title—(Rome, 1649 & 1653), states that at the request of Pedro Tavares, the Captain and Founder of Golim (Hugli), five Augustinian Hermits were sent out by the Bishop of Cochin, Dom Fr. Andres de Santa Maria, of the Order of Friars Minor [1599]. Their Superior was Fray Bernardo de Jesus³—I preserve the Spanish spelling of these proper names—and in his absence Fray Juan de la Cruz (cf. p. 15).⁴ A Church was begun at once on the day of Our Lady's Assumption, *i. e.*, Aug. 15 (p. 16), and, shortly after, seven other Augustinians were sent from Cochin.⁵ They started a Church at Angelim (Hijili) and another in the Bandel or Portuguese settlement of Banja (p. 17). The same year (date not given), they obtained permission to build a Church at Piple (Pipli), and somewhat later at Dacca, where the Christians were settled in the suburbs of Manaxor, Narandin, and Pulgari (*ibid.*). Other

1. Idols.

2. Cf. Purchas' *Description of India*, ch. 3, quoted from J. Talboys Wheeler's *Early Travels in India*, Calcutta, 1864, p. 15.

3. In this Manrique agrees with J. Sicardo, O. S. A., *Christiandad del Japon*, Madrid, 1696, Ch. III.

4. There is little doubt that Manrique's Fray Juan de la Cruz is the same who was wounded at the siege of Hugli and who died at Goa in 1638. (Cf. *Bengal: Past & Present*, 1915, Vol. X, *passim* in our article *A Week at the Bandel Convent, Hugli*, pp. 36-120). But, I believe I have seen somewhere that Frei João da Cruz came to Bengal in the first decade of the 17th century.

5. Manrique says they came the very next year after the first batch. But it is clear to me that Manrique did not know the year when the first batch arrived.

Churches followed soon at Catabro, Siripur (to the North of Chittagong), and Noricul (p. 18).

"The conversion of so many souls made by the Fathers of St. Augustine, in the years 1601 & 1602, may be read in a Relation sent by the Bishops, and the Viceroy of the East Indies, which was printed at Rome, in the year 1606. It is related therein that two Fathers of St. Augustine, preaching to the Portuguese, in the Kingdom of Bengala, baptised that year alone, sixty-two thousand six hundred and six [62,606] persons. In the same way, in a country called Ugolin [Hugli], eight hundred and fifty-four persons were converted through the preaching of one of the same Fathers, called Father onard of Grace." ¹

For the short period 1601-(05?) we have the names of 6 Dominicans who laboured at Chittagong and along the Meghna : Fathers Gaspar d'Assumpção, Belchior da Luz, João das Chagas, Manoel de Gama, Gaspar d'Andrade, and Francisco do Avelar. On two occasions Fr. Francisco d'Annuniação went to Arakan, once from Siriam (Pegu), in 1607, and once from Goa in 1620. (Cf. *Bengal : Past & Present*, 1914, Vol. IX, pp. 1-5 ; 5 n.1.)

Fr. André-Marie [Meynard], O. P., writes in his *Missions Dominicaines dans l'Extrême Orient*, Lyon-Paris, Beauchu, 1865, Vol. I, p. 99, that Fr. Belchior da Luz died a glorious death during a journey to Goa, whither he was going in search of new Missionaries ; but see *Bengal : Past & Present*, 1914, Vol. IX, p. 2 n.1, where he is said to have been drowned while travelling on a river in Bengal.

Fr. André-Marie Meynard, O. P., also states (*ibid.*, Vol. I, pp. 99-100) that Fathers Francisco d'Annuniação, Antonio Olivares, and several others entered Pegu in 1604, built there two churches and a seminary, and drew many of the infidels to the faith. Fr. Francisco d'Annuniação had gone to Goa, when in 1613 the King of Ava laid siege to Siriam and took it from Filippe de Britto. On that occasion Frey Manoel Ferreyra, a Dominican, was killed, while his confrère, Frey Gonçalo, surnamed *o Granço*, was carried off into captivity. (Cf. Fr. Luis de Cacegas & Fr. Luis de Sousa, O. P., *Historia de S. Domingos*, Pt. III, pp. 354-355.)² "George des Ursins [Orsini] of the illustrious family

1. Cf. F. Gironimo Gratiani (a Carmelite), *Zelo della Propagazione della Fede*, Tradotto di lingua Spagnuola in Italiana, Roma, Stefano Paolini, 1610, p. 7. The relation printed at Rome in 1606 appeared the same year in Paris : *Relation authentique envoyée par les prélats, viceroy, grand chancelier et secrétaire de l'Etat des Indes à S. M. Catholique*, Paris, Francois Huby, 1606, 8vo. (Cf. Ternaux—Compans, *Biblioth. Asiatique*, Paris, 1841, p. 107, No. 450). Can any one direct us to a copy of that Relation ?

2. C. C. de Nazareth, *Mitras Lusitanas*, Pt. III, Bombay, 1888, p. 204, says of Fr. Manoel Ferreira that he was a professed Dominican, and a Knight of the Order of Christ, and that his death occurred in April 2, 1613. References : *Agiol Lus.*, II, 369, 77, 96, 81 ; and *Dicc. pop.*, VIII, 422.

of that name, was surprised by the barbarians at the altar and escaped death miraculously (1627)."¹

In 1606, Dom Frei Andre de S. Maria, Bishop of Cochin, had a juridical process made concerning the story of a Bengali who already in 1537 was believed by the Portuguese to be 330 years old, and who had reappeared in Bengal in 1605. The information was sent to King Philip IV of Castille, and printed at Madrid. Somewhat later, two Franciscans, Frs. Eleutherio de Santiago and Christovão da Conceição "went to Bengala to preach the holy Gospel to the Gentoos and Moors of that Kingdom, and, knowing this man's long life, they sought him out, spoke with him and learnt whatever

1. Fr. André-Marie Meynard, O. P., *Op. cit.*, Vol. I, p. 100, referring to Fontana, *Mon. Dom.*—
* The family of the Orsini gave to the Order of St. Dominic several illustrious Religious, several Cardinals and a Pope, Benedict XIII. As I am particularly interested in the origin of Christianity in Burma, I note here (*ne excidant memoria*) some points gleaned from Casimiro Christovás de Nazareth's *Mitras Lusitanas ne Oriente*, [Pt. I & II] 2a edicás, Lisboa 1897.

"Frei Pedro Bonefer [*read Bonfer*], Frey Pedro Sascacio and Frei Francisco das Chagas, [Franciscans], founded chiefly in 1557 a Mission in the Kingdom of Ava, and built 9 Churches and 7 Chapels. (*Op. cit.*, p. 127) In 1555, a Franciscan, evidently Pedro Bonfer, passed through Mailapur on his way to Pegu and Siam, while the same year a Dominican set out from Mailapur for Cambodia. (Cf. J. A. Polanco, S. J., *Chronicon Soc. Jesu*, tom, VI, 723, No 2027 in the collection of *Monumenta Wistoricase Soc. Jesu*, Madrid.) We know also that Pedro Bonfer spent three years at Cosmi (Bassein), Pegu, and that he left in 1557, discouraged at the little success he had obtained. (Cf du Jarrie, S. J., *Hist. des Choses plus némoralles... Bokrdeavs*, Vol. 2, MDCVIII, Liv. 2, Ch. 23, p. 612 or my Bibliographical Notes on Catholic Missionaries in Burma, Rangoon, British Burma Press, 1914 (Supplement to *The Voice*, Febr. 1914, pp. 5—9). Du Jarrie also says that between 1557 and 1600, when the Jesuits came to Burma, he had discovered no other vestiges of Missionary activity in Burma. Dom Fr. Doriagos Forrado, Archbishop of Goa, in a *Provisão* of 1612 declares—on what authority?—that the Religious of St. Dominic had been the first preachers of the Gospel in the lands of Pegu, wherefore, so long as they reside there, the Rector (*presidente*) of the house should have the duties and title of Father of the Christians, as also a certain subvention which His Majesty is wont to give in India for the maintenance of the Catechumens. (*Mitras Lusit.*, *op. cit.*, [Pt. I & II], p. 115.) After their expulsion by the English from Surat, the French Capuchins established Missions in Junk-Ceylon, Quedda, Burma and Pegu (p. 128.) Clement IX by his brief *Christ fidelium* of 1669 (P) annexed the Kingdom of Pegu and Golconda. As Vicariate Apostolic of Vijapur (p. 180.) Frei Antonio da Purificação was visitor of Ava and Pegu in 174(P) Cf. *ibid.*, Pt. III, 1888, p. 45. He is the famous Bishop of Halicarnassus, of whom there is question *ibid.*, [Pt. I & II], 1897, p. 279. On Febr. 2, 1742, the Portuguese Government of Goa reports to the Court of Lisbon the differences that have arisen between the Franciscan (Capuchins) and a Propaganda Bishop in the Mission of Ava and Pegu (p. 183). Frei Antomomodo S. Boovanthras, a Franciscan, was killed in 1750, "por indutria de religioso Barnubita Francez," whom the King had ordered to be killed [*ibid.*, Pt. III, p. 208, with references to *Hist. des Miss. Cathol.*, IV 484, and *Obras do Arch. Amorim*, III 243-4). The fact alluded to occurred probably in 1756, when a Portuguese priest was killed instead of Bishop Nerini who was executed afterwards. In 1753 the Mission of Ava and Pegu was cut off from the Diocese of Mailapur and erected into a Vicariate Apostolic (p. 276).

has been said." This aged "Bengala" is said to have died only in 1618.¹

Friar Eleuterio de Santiago is identical with Eleuterio di San Giacomo, who in 1605 visited Arakan with Friar Giovanni della Corda. "Aracan was formerly a Kingdom, like so many others, and, at the time we are speaking of, the King of it had subjected also Bengala,² a part of which he yielded to the famous Emmanuele di Matos, the Captain of the Portuguese in the great port of the same name.³ Their friendship made it easy to the Fathers to enter both Kingdoms.⁴ They were received with great rejoicings and the Captain himself accompanied them among the pagans for the sake of conciliating to them their reverence. And, indeed, when they saw them so much honoured by so gallant a Captain, they thought they must be men of great merit, and that the Religion they preached must be holy. As they were going barefooted, di Mattos thought it proper to explain why they did so. 'Do not marvel,' he said, 'that these holy men go barefooted; they do so because they despise earthly things and aim at things heavenly. In fact, I should consider myself honoured in being allowed to wash their feet.' The country was very corrupt: the pagans were steeped in their centuries-old superstitions; the Portuguese were tainted with every form of vice, as if they had lost all religion, and not one of them had for fully eight years approached the Sacraments.⁵ The preaching of the two Fathers shook them so strongly, however, that in a short time the Colony became truly Christian. Presently, conversions followed among the pagans, many of whom received baptism, and they asked that a Church should be built for themselves at a place where the Fathers had previously planted a big Cross, St. Francis' Cross, as it was called, for which they conceived an extraordinary devotion. But, as always, the devil was intent on destroying and annihilating this new Christian flock. The King of Aracan, fearing that Emmanuele di Matos intended to deliver up

1. Cf. Frei Jacintho de Dios, *Vergel de Plantas e Flores*, Lisboa, 1690, Ch. I, art. V, pp. 39—40. We have made a special study of the case of this Bengali. In 1609 there appeared at Salamanca *Informacion de un Indio de Bengala que vivio 400 annos*, which must be identical with *Histoire miraculeuse et très certaine, envoyée à frère André de Ste. Marie, Euesque de Cochin, en laquelle est rapporté qu'à Indes de Portugal se trouue un homme marié âgé de 380 ans. Le présent discours imprimé à Salamanca, Naples, Foligno, Bologne, Venise, et Milan. Traduit d'Italien en François par le Sieur François de Veselise*, Paris, Estienne Perrin, 1613, 8°.—Can any one direct us to a copy of one of these publications?

2. *Vis.*, that part of it which was about Chittagong.

3. Chittagong, which the Portuguese called *Porto Grande*—the Great Port, in contradistinction from *Porto Pequeno*, the small harbour, along the Hugli.

4. Bengal and Arakan.

5. This is exaggerated, if it applies to Chittagong and Dianga, which had been visited by the Jesuits and the Dominicans in 1601-02.

the whole Kingdom of Bengala to his compatriots, called him to his court with the two Franciscans. Seeing the lowly garb of the Fathers, he was surprised, and his wonder grew, when, on being offered gold, they refused it. This alone, he said to those who surrounded him, was enough to convince him that their teaching was true, for they could not go about so poorly and so disdainful of earthly goods, unless their heart was in heaven. However, this did not save di Matos, for the tyrant, persuaded that he was betraying him, had him poisoned. The Fathers remained unmolested in the Mission, and, though the Portuguese who possessed the Port and City of Bengala [Chittagong] determined to avenge the death of di Matos, the King gave the Fathers no trouble; on the contrary, he sent to them Father Giovanni with terms of peace, and kept Father Eleuterio near him, consulting him daily, promising him to receive the faith and let himself be baptised, and allowing him to build a Church in that very place. Even some Rolins¹ (as the priests of that country are called) became Christians, and all who met him on the way bowed to him with the greatest reverence. He had become the great apostle of that people, the Mogos."²

Bernier, speaking of the piratical exploits of the Mughls and Portuguese of Chittagong, before the fall of Hugli (1632), says that these pirates took the island of Sandwip, at the mouth of the Meghna. "On this spot, the notorious Fra Joan, an Augustine monk, reigned, as a petty sovereign, during many years; having contrived, God knows how, to rid himself of the Governor of the island." (Cf. Bernier, *Travels*, Constable's edition, 1891, pp. 178-179.)

This story needs confirmation, as also a similar one in Manucci, by whom Sebastião Gonsalves Tibão, the notorious adventurer, who flourished in 1607-'15, is credited with helping in the capture of Chittagong in 1666! "They [the Portuguese pirates] were proud of their Christianity, but had of it no more than the name. Such was their cruelty that they did not spare the priests who lived among them and were very little different from themselves. There were then [1666?] alive some who had known a priest of some religious order who had acted as their leader. He went clothed in scarlet, and was called Fr. Vicente, who, recommended by a letter from Sháh Sujá, came to Bengal and died there of poison." (Cf. Manucci, *Storia do Mogor*, II, 117-118.)

1. Buddhist monks. See the word used by Fernão Mendes Pinto (circa 1554) in Sir H. Yule's *Hobson-Jobson*, s. v. Talapoin.

2. i. e., the Mughls. Cf. da Soledade, *Historia.....*, lib. V, part III, Cap. XXI, quoted by P. Marcellino da Civezza, M. O., *Storia Universale delle Missioni Francescane*, Firenze, E. Ariani, 1894, Libr. VII, Part III, Cap. IV, pp. 197-199.

Fr. João and Fr. Vicente would seem to have lived far apart: the former about the time of Sebastião Gonsalves Tibão; the latter, long before 1666; but, then, what about the letter received by him from Sháh Sujá? Perhaps, the story of Fr. Vicente is mixed up with reminiscences of Bernier's Fr. João, and the power attributed to this Friar João might be merely a reminiscence of the power granted by the King of Arakan to the Franciscan Friar Giovanni della Corda, João and Giovanni meaning both John. We may also compare this story with the visit to Sháh Sujá by Frei Agostinho de Jesus about 1635 (Cf. *infra*.)

"In articles 4 and 7 of the Treaty concluded on April 23, 1620, between the King of Arakan, through his Ambassadors Parsamagrama, Chanda-Suria and Changui, and Don Ferráo de Albuquerque, Governor of the Estado, it was agreed that the Missionaries could freely exercise their ministrations in the Bandel [of Chittagong?], and its dependencies. The King, moreover, promised them his help and favour, in imitation of the Kings of Mogor, Cochin and others, in the matter of erecting Churches within his dominions, and would contribute towards their erection." (Cf. *Annaes Marit.*, Lisboa, 1843, p. 374).

The same embassy is related in the following passage: "In 1620 three Ambassadors of the King of Arracaó presented themselves at Goa. They had been sent to ask peace from the Viceroy Dom Joaó Continho, Count do Redondo. And, as he had died, the Embassy appeared before the Governor, Fernáo d' Albuquerque, who succeeded him, and with him they settled a solemn agreement of peace. And, as it was proper that some person in authority should accompany them on their return to determine with the King certain points which the Ambassadors reserved for his decision, the Governor called Frey Francisco d' Annunciação,¹ and entrusted the matter to him, giving him at the same time the charge and power to elect as Captain of the Portuguese residing at the Great Port (*Porto Grande*) of Bengala a person acceptable both to himself and to the King of the country. The Father transacted the business with great profit to the Estado, and in addition he delivered from captivity sixty Portuguese inhabitants of the Small Port (*Porto Pequeno*) [Hugli] of Bengala, whom the [King of] Arracáo kept in chains, because in the past troubles and wars they had sided against him with the Great Mogor, otherwise called Aquebar."² (Cf. Fr. Luis Cacegas and Fr. Luis de Sousa's *Hist. de S. Domingos*, Part III, Lisboa, 1767, p. 356).

"At Bengalla, Fr. Emmanuel de la Esperanza, Vicar of Angesim [Angelim, Hijili], and Fr. Francis de la Piedad, and in 1625 Fr. Didacus de la

1. The Dominican mentioned above.

2. Akbar. The name is probably used here dynastically for Jahángír. Akbar had died in 1605. There are other instances where Akbar's name is used thus for Jahángír.

Concepción and others had trial of mockeries and stripes for Christ, but rejoicing that they were accounted worthy to suffer reproach for the name of Jesus." (Cf. Fr. Thomas de Herrera, *Alphab. August.*, Madrid, 1644, I, 323, Col. 1.)

"The Augustinian Fathers laboured with much fruit in the Kingdom of Bengala, where they have many Churches, and the Lord does not fail to console them and other Christians with suffering persecution, as happened to Fr. Emanuele della Speranza, Vicar of Angelim, who had collected the Christians in a place where they might live separate from the Gentiles and the Mahomettans; these conceived against him such a violent hatred that they imprisoned him three times. Freed at last, his enemies again shut him up in a stable with Father Francesco della Pietà, who was going to the Ganges;¹ here they suffered extreme discomforts, but not to encounter death for their Redeemer was the worst encounter, the Barbarians grudging it them. They did not grudge it, however, to five Christian soldiers, who, being thrown into prison, courageously confessed the faith before the tribunal, and were by their unjust judge condemned to death for refusing to acknowledge the impostor Mahomed, or to bend the knee before the Idols of the country. Having their throats cut by the executioners, they plucked the palm of their victorious faith. These Triumphs took place in 1626, and Fr. Bernardo di Giesù gave fitting burial to their bodies, which he carried elsewhere, lest they should become the prey of wild animals or be exposed to the insults of the wicked. In 1621 Fr. Diego della Concettione had also occasion to display his constancy; he was confined in such a rigorous captivity that, to feed him, the charity of the Christians was forced to overcome with large presents the jailor's stubbornness. The Father Vicar of Angelim was also imprisoned." (Cf. Michelangelo Lualdi, *L'Indie Orientale soggettata al Vangelo*, Roma, Ignatio de Luzzari, MDCLIII, pp. 348—349.)

In 1626, a virulent plague carried off, besides four Jesuits, two at least of the Augustinians of Hugli, viz., Father Michael de los Santos, once Administrator of the Bishopric of China, and Father Agustin de Jesus, lately arrived from Portugal. (Cf. Herrera, *Op. cit.*)

Two years later, on May 6, four Augustinians were sent out to Bengal from Cochin. They were Fathers Freis Sebastian Manrique, Manuel de la Assumpción, Diego Catela, and Gregorio de los Angeles. (Cf. Manrique, *Op. cit.*, p. 2.)

On their arrival in Bengal, Fr. Emmanuel de la Esperanza was Superior of the Mission (Cf. p. 6). Their chief house in Bengal was that of St.

1. The Hughli (P)

Nicholas de Tolentino, at Hugli (p. 23). Here the new Missionaries studied Bengali and Hindustani. At the end of 1629, Manrique found at Dianga, a suburb of Chittagong, Fr. Domingos de la Purificación, who for seven years had not seen a fellow-priest (p. 34). At Angaracale, three leagues from Dianga, Manrique lost, soon after, one of his companions, Fr. Manuel de la Concepción (p. 35). During the five years he was in Arakan he baptised with Fr. Manuel de la Concepción and Fr. Diego Coulam [of Quilon?] 11, 407 souls at Dianga and Angaracale; during the eight years previous, Fr. Domingos de la Purificación, the Prior, with Fr. Ector de los Angeles, Fr. Agustin de Jesus, Fr. Francisco de las Llagas, and Fr. Matteo had baptised 17,090 persons at the same two ports (pp. 152—153). Total: 28,497 baptised out of a total of 42,000 slaves dragged in Bengal to Dianga and Angaracale in 13 years, *i.e.*, from 1622 to 1635. During the same period baptism was conferred on 5,111 persons of the country or foreigners. During the same period, too, Fr. Manuel Bautista, Fr. Agustin de Jesus and his companion had baptised 1934 souls at Siriam, near the present town of Rangoon (p. 161).

Another Augustinian Missionary in Arakan was Padre Fr. Rafael de Santa Monica, who had become very proficient in the languages of the Mughls and the Peguans (p. 164); another, at Hugli, was Fr. Antonio de San Vicente (pp. 171-172).¹

We know the names of four of the Augustinians of Hugli during the siege of 1632: Fr. Gregorio de los Angeles, killed on the river,² Fr. Juan de la Cruz, Fr. Antonio de Christo and Fr. Francisco de la Encarnación. Adrian Diaz, a secular priest of Cochín, was also killed on the river, and Fr.

1. I place here on record the existence of a book containing probably information on the Augustinian Missions of Bengal: *Breve relação das Christandades que os Religiosos de S. Agostinho tem a sua conta nas partes do Oriente*, Lisboa, 1630. Cf. *Mitras Lusit.*, Pt. I, p. 594.

2. "In Bengala, in East India, the brave fight of the Venerable Gregory of the Angels, of Lisbon, who, having gone to India, was received among Ours, and having been made a Priest, went to the Bengala Mission, when, after he had laboured hard in the spiritual ministry, the Moors, who on this day profaned the sacred edifices of the town of Ugolin [Hugli] and killed many, pierced him with arrows and opened for him the gates of Heaven." Thus Joseph ab Assumptione under May 24 in his *Martyrologio Augustiniano*, l. 2, p. 243. In his Commentaries for the same day the same author writes (*Martyrol. August.*): "The Venerable Gregory of the Angles, born at Lisbon, went to India, where he received the habit in our Congregation in the year 1619. Having become a Priest, he was sent to the Mission of Bengala, where he laboured much for the conversion and instruction of the Gentiles, until he was pierced with arrows and killed in hatred of the faith by the Moors, who invaded the town of Ugulim on the day of St. John the Baptist, a Thursday of the year 1632. Thus in the MS. *Brevilogio rerum Indiae*, pt. 2, Notice 18, fol. 163. My Brother M[aster] Fr. Francis a S. Maria mentions him in his Annals." (Note sent by Fr. Thirso Lopez, O. S. A., and translated from the Latin.) The martyrdom took place neither in May nor in June, but at the very end of September 1632.

Bernardo de Jesus, the Vicar of Dacca, was beaten to death at Dacca, about the time of the siege of Hugli.

The Catholic population of Hugli was estimated at about 10,000 in 1632. In addition to the clergymen named above, there were 7 Jesuits: Fathers Anthony Rodrigues, Rector of the Hugli "College," John Cabral, Louis Orlandini, Manoel Coelho, Ignatius Fialho, Manoel Secco, and Brother John Rodrigues, and 6 or 7 secular Priests, three of whom are known by name: Adrian Dias (mentioned above), and Padres Manoel Garcia and Manoel d' Anhaya. (Cf. *Bengal : Past & Present*, Vol. X, pp. 43-44.)

In 1635, the Augustinian in charge of Banja was Fr. Diego de la Concepción, then 69 years old, who had been 51 years in Religion and 28 years a Missionary in Bengal. At Pipli, in 1636, Manrique found Fr. Sebastian de los Martires, and Fr. Baltasar de Santa Ursula (Cf. Manrique, *Op. cit.*, pp. 249, 246, 251). About this time Fr. Agustin de Jesus came to Bengal, where he composed certain differences that had arisen between the Mogul Emperor and the Portuguese. (Sicardo, *Christ. del Japon*, p. 24, and *Bengal : Past & Present*, 1915, Vol. X, p. 109 n. 2.)

In 1640, Fr. Juan de la Trinidad was ministering to the Christians of Dacca, and Fr. Antonio de Christo, a prisoner at Agra since 1633, was liberated in 1641. (Cf. Manrique, *Op. cit.*, p. 324). On Sept. 21, 1646, we find Fr. Antonio de Christo at Masulipatan; in 1650 he was Vicar and Provincial of the Augustians at Goa. Cf. Bartolomeo Ferro, *Historia delle Missioni de' Chierici Regolari Teatini*, Roma, 1704, Tom, II, 126, Col. 2: and Manucci, *Storia do Mogor*, III, 464-467.

I do not find in Manrique any allusion to Fr. Baltasar de la Concepción, a successful Missionary at Hugli, nor to Fr. Alipio de San Antonio, who before being a Missionary at Masulipatan had been 14 years a prisoner in Arakan. Both are mentioned by Sicardo. (Cf. Sicardo, *Christ. del Japon*, Ch. III). Sicardo mentions also Fr. Juan Battista and Fr. Agustin de Jesus as successful Missionaries in Bengal. They flourished before 1682, as Sicardo had information sent from India in 1682. (*Ibid.*) The latter must be the same Augustinian whose name we have mentioned already several times above.

"Besides the fifteen Parishes, and Churches (*Feligresias*) or Missions above quoted, all of them, flourishing under the care of our Religious in the Kingdom of Bengala, they [the Augustinians] started propagating the Faith in that of Mogo,¹ and so they passed into Arracán, where they converted many Infidels, and from there they went to the Court of the Mogo King,² where they founded a Church dedicated to Our Lady's Assumption.³ In the

1. Of the Mughs.

2. At the town of Arakan ?

3. Manrique relates that, finding no Church at Arakan, he started the erection of a Church dedicated to Our Lady of Good Success (after 1630 and before 1636).

beginning, during fourteen years, they remained in captivity,¹ the King not allowing them to leave his dominions, nor suffering other Religious to enter, because of the war [he was engaged in] against the Great Mogor. Later, he allowed other Religious of our Order to enter the country. Their Christianity [*i.e.*, Mission] consists of about two thousand souls of an age to make their confession (*de confesión*), not counting the Portuguese serving in the ships of that King. The King's son, being prevailed upon by the preaching of Father Frey Sebastián de los Martyres to profess our Law, urged him [the Father] to take him to the lands of the Christians, where he might profess it with greater liberty, for he esteemed it more than his father's riches. In execution of this design, the Father took him to Ugolin [Hugli], where he baptised him and called him Don Martin. Subsequently, he went to Goa, served with much valour on board the fleet, and received as a reward of his services the Habit [of the Order] of Christ, with a pension of forty thousand Reis for the maintenance. After serving as Captain of the Palace of San Lorenzo,² he retired to our College, where he died and was buried in our Church."³ (Cf. J. Sicardo, *Christ. del Japon*, Ch. III.)⁴

Fiar Joseph of Sint Maryg, a Dominican, who had laboured in Siam with Friar Anthony of St. Dominic after 1640, died in Bengal, date unknown. (Cf. Fr. André-Marie [Meynard], O. P., *Missions Dominicaines dans l'Extrême Orient*, *Op. cit.*, Vol. I, pp. 121-122.

On Dec. 5, 1650 we hear of the violent death of Fr. Manoel das Chagas, an Augustinian, the Vicar of Dacca. He was beaten to death while hastening to succour some Christians, whom the infidels had taken, and whose fidelity to the faith was in danger. (Cf. Casimiro Christovão de Nazareth, *Mitras Lusitanas*, Bombay, 1888, Pt. III, p. 207, quoting *Estud. biogr.* 215).

Fr. John Baptist Spinola, a Theatine, came to Hugli in 1660, seeking a field of labour. He found the Augustinians there, worked some time with them and died the same year at Hugli, aged 35 years. (Cf. *Istoria delle Missioni de' Chierici Regolari Teatini*.....by Bartolomeo Ferro, Roma, G. F. Boagni, MDCCIV, II. 284-86.)

In 1663 the Vicar of Dacca was one Fr. Agostinho and the Prior of the Bandel of Hugli was Fr. João Bautista (Cf. W. Irvine, Manucci's *Storia do*

1. See an allusion to that under the name of Frei Alipio de S. Antonio above.

2. The Eseurial Madrid.

3. Manrique, who enters into more details about the conversion of the son of the King of Chittagong and of the grandsons of the "Emperor" of Arakan, attributes it to Fray Raphael de Santa Monica. (Cf. Manrique, *Op. cit.*, pp. 162—174.) Those conversions must have taken place before 1630, or at any rate before 1632. If the fact can be traced in Crusenius' *Monasticon Augustinianum*, Munich, 1623, the date could be pushed back by a decade at least. C. C. de Nazareth (*Mitras Lusit.*, Pt. III, p. 193) calls the Friar Sebastião de Moraes, and refers us to Card. Saraiva, p. 128. Is there no inscription to Dom Martin's memory in the Augustinian Church, Madrid?

4. The 15 Churches alluded to were those of 1682.

Mogor, II, pp. 86, 89). The same year, Fr. Manoel do Rosario, an Augustinian Missionary in Arakan, ransomed the son of the Raja of Busna, near Dacca. Subsequently he converted him and baptised him under the name of Don Antonio. (Cf. *O Chronista de Tissuary*, 1867, p. 57, and *Bengal : Past & Present*, Vol. IX, pp. 40-63).

Manucci relates the story of the martyrdom at Aurangabad of a certain Friar Jacinto, an Augustinian, who after apostatising from the faith, was beheaded under Sháh 'Alam, Bahádur. The execution must have taken place in 1665. (Cf. *Storia do Mogor*, II. 169-161, 174; I. lviii). "His body was cast upon a dunghill, and a year afterwards the Portuguese managed to get the bones carried to Goa, the Christians having concealed their intention of burying them until the opportunity arose of which I speak" (*ibid.*, II. 161). This Friar was one of two Augustinians who had fled from Chaul and had been given hospitality by Fr. H. Roth, S. J., at the Agra College (*ibid.*, II. 81). Manucci travelled with them to Hugli *viâ* Dacca (1663). At the mouth of the Hugli, they separated, Manucci going to Hugli, and the Friars to Balasore, whence after begging for alms they rejoined Manucci at Hugli (*ibid.*, II, 85, 89, 93).¹

The house of Mathias Vincent, Chief of Kasimbazar, was said to be a resort of Jesuits and papists, a grave offence in the Company's eyes in those days. On Oct. 13, 1676, Streynsham Master examined those of the Company's servants who had been at Kasimbazar during Vincent's residence. The evidence of six witnesses was that, since Vincent's appointment as Chief in 1671, but one priest had been seen in Kasimbazar, a Franciscan Friar, who had passed through the town in 1675 on his way to Agra. "And it is well known to all persons that have lived in Cassambazar that there is noe Convent house or place of Residence for Jesuits or Romish priests to reside in at this town or nearer this place than Hugli." Cf. Sir R. Temple, *Diaries of Streynsham Master*, I. 152, 395.

Between 1679 and 1681 we meet in Bengal, Fr. Julião da Graça, Vicar of Dacca; Fr. Phelippe de S. Agostinho, Vicar of Loricul; Fr. João da Natividade, Prior of Hugli; Fr. Sebastião de S. Gulielmo, and Padre Simão Luys, probably a secular Priest. (Cf. *O Chronista de Tissuary*, 1866, pp. 316-318). A letter of Fr. Marcos Santacci, S. J., to Fr. Fernão de Queycos, S. J., Provincial at Goa, (Hugli, 16 Nov. 1680), shows that Frei Juliás da Graça was Vicar of Dacca. He was still Vicar of Dacca in 1682. (*Letter by the same to the same Noluacot, 21 June 1682*. Both letters are MS.)

In 1680, Fathers Bergamoro and Gallo, two Theatines, were called from Bimlipatam to assist in her illness the mother of a certain Dutch Captain at a

1. Manucci's chronology is often confused, and no wonder in a man whose reminiscences of India ranged over so many years. If Friar Jacintho travelled with Manucci in 1663 and was executed in 1665, how could he have lived "many" years as a Muhammadan? Cf. *Ibid.*, II. 159.

port not named. There they heard that there lived in Arakan some 700 Christians, who for two years had not had the ministrations of a Priest. The Captain had so far tried in vain to find a Missionary to go and visit them. Father Gallo decided to go with him. On Sept. 14, 1680, they set sail at Corangue (Coringa, near Cocanada), and after a stormy voyage arrived in Arakan on Oct. 5. The name of the town is not mentioned, but it may be supposed it was the town of Arakan itself. The day before, the Christians had just completed a novena in honour of Our Lady, one of their petitions being that she might send them a Missionary. Their Church was made of bamboos, as were all the houses in the country, but it was a very spacious one, consisting of a nave and two aisles. Father Gallo's ministry was blessed with many baptisms. He baptised among others 25 slaves, mostly adults. One day, one of the King's elephants breaking loose destroyed several houses and killed a number of persons, among them the most influential Christian of the place. Father Gallo stayed there till the next Christmas, on which day he re-embarked. The return was so rapid that on New Year's day 1681 he was back at Bimlipatam. (Cf. Bartolomeo Ferro, *Istoria delle Missioni de' Chierici Regolari Teatini*, Vol. II, pp. 445—451).¹ In 1735, the Mission of Arakan was without a Priest, and it was feared that no entrance could be obtained there. (Cf. *Bengal : Past & Present*, Vol. IX, p. 43, n. I.)

A Relation published in *Analecta Augustiniana*, (I, Viâ del S. Ufficio, Rome), should yield most of the names of the Augustinians in Bengal in 1682. It was found in Cod. Aa 42 of the Augustinian Archives and appeared in Vol. IV (1911—12), 383, 407, 430, 456, 477; Vol. V (1913—14), 17, 37, 63, also p. 138. It deals largely with Antonio of Busna and the movement of conversion among our Native Christians of Daçca and the neighbourhood.²

1. We place here on record what we think to be a reference to an Armenian Priest. On Sept. 5, 1685, William Hedges acknowledges a present of "Wine, strong waters of Rushia, Oyle, Achars, Rose Water distilled with muske, sugared Biskett, Caviare and divers sorts of excellent good fruit, sent from Spahan [Ispahan] by Signr. Zacharia, the Armenian Father. This Zacharia is a merchant who came passenger on ye. *Recovery* with me from Bengall [1685]." (Sir H. Yule, *Diaries of W. Hedges*, I. 209).

We also take this occasion to add a note to our previous researches in *Bengal : Past & Present*, Vol. VII, on early Christian Missions in the Nicobars. In 1687 Captain Wellden spent some time at the Nicobar Islands, "and brought a Spanish priest thence with his observations upon the people, leaving another behind to Convert the ignorant inhabitants." Cf. C. R. Wilson, *Early Annals of the English in Bengal*, II, Pt. I, p. III.

2. Padre C. C. de Nazareth (*Mitras Lusitanas*, Pt. I, Lisboa, 1894, p. 180), and place between 1675 and 1681 "the proceedings taken by Frei José Mascarenhas, Vicar da Vara at Panepelij (Bengala ?) against the Theatine Caetano Menaldino, a Missionary sent by Propaganda, who tried to introduce himself as Vicar into that settlement, and he threatened him with censures, if he did not desist from his action, which you counter to the *padroado* of the Portuguese Crown." We

In 1689, Fr. Julian da Graça was Prior of Bandel, where he baptised, on May 24, André François Boureau-Deslandes, born at Hugli on May 19, 1689, the absent godfather and godmother, F. Martin and Margaret Colinet, being represented by Jean François Cuperly and Gabriel Pellé. Cf. Manucci, *Storia do Mogor* (ed. by W. Irvine), I, lxxxiii.

Fr. Lourenço de S. Nicoláo was martyred in Bengal on Dec. 2, 1692. (Cf. Padre Casimiro Christováo de Nazareth, *Mitr. Lusit.*, Pt. III, 207, quoting *Estud. biogr.*, 316.)

In 1695 Fr. Luis dos Anjos settled several thousands of the converts of Don Antonio do Rosario of Busna in the District of Bhawal. (Cf. *O Chronista de Tissuary*, 1867, p. 58). He died in Sylhet, probably in 1696, and his own brother Frei João de Sahagun, on recovering his remains, had them interred in the Bandel Church of Hugli. (Cf. *ibid.*, 1867, p. 58).¹

In 1696 Fr. Luiz da Piedade was sent as Visitor to the Missions of Bengal. (Cf. *Mitras Lusitanas*, Pt. III, p. 105).

The Chandernágar Baptism Registers mention one "Père" Caldeira as having conferred a baptism at Kasimbazar in 1596.

The names of a large number of the clergy in Bengal for the first two decades of the 18th century must be contained in *A Jurisdição diocesana do*

remark that Panepelij is not in Bengal. It must be identified with Pentapád, in Tanuku tdluk, Godávári District. The place is spelt Pentopoll in Sir R. C. Temple's *Diaries of Streynsham Master* (1675-1680), II, 171. Father Giuseppe Caetano Monaldiai was a Missionary at Chicacole and Bimlipatam from 1664 till after 1682, the place and exact date of his death being unknown. (Cf. Bartolomeo Ferro, *Istoria delle Missioni de' Chierici Regolari Teatini*, Roma, M. DCC. IV, Vol. 2, lib. 4, capp. 8, 9, 10.)

15030.

1. By Sylhet we should understand, I think, Bandasil. It is an old Christian settlement still existing. About 1505 there were in Sylhet, 126 Catholics. "The bulk of the Roman Catholic community live at the village of Bandasil, on the left bank of the Barak, a mile below Badarpur. Their forefathers are said to have been settled there at the beginning of the 18th century by a Muhammadan Nawab, who came from Meerut with a large party of Musalmans and Native Christians, the latter, according to the village traditions, being employed to serve his guns. Where the Nawab recruited these men history does not relate, but they are said to have built a Fort at Bandasil and to have settled round it. After the Burmese war, the Nawab was rewarded for his loyalty by a grant of land at Baniyachung, the proceeds of which enabled the Roman Catholics of Bandasil to live in idleness. Quarrels broke out in the small community, their land was gradually sold to the surrounding villagers, and most of the people now earn their living by domestic service. Since 1891, there has been a resident Roman Catholic Priest at Bandasil." (Cf. B. C. Allen, C. S., *Assam District Gazetteers*, Vol. II, *Sylhet*, Calcutta, 1905, pp. 91-92.) The traditions of these people are much confused. I have seen 3 or 4 versions of their story, some of these now 60 years old, according to these versions from 150 to 300 years have elapsed from their settling at Bandasil. If they came as gunners, 200 years ago, their ancestors may have been Europeans or Eurasians; lest, we do not see how they could have come from Meerut. Perhaps, they were originally at Rangamati on the Brahmaputra, where they would have come at the time of Mir Jumla's invasion of Assam (1661-63). In 1682 we have that the King of Sylhet invites the Jesuits to his country.

Bispado de S. Thomé de Meliapor, por um Portugues [J. H. da Cunha-Rivara], Nova-Goa, 1867, a very rare and important work for the history of our Bengal Missions.

In 1700, the Rev. Fr. Luis Pereira Pinto was Vicar da Vara in Bengal. (*Chandernagar Marriage Registers*). Manoel de S. Antonio was Vicar-General in Bengal on Dec. 2, 1702 and Jan. 8, 1703; Antonlo dos Reys (Salema?) Vicar da Vara on July 12, 1708 (*ibid.*).

A certain Dominican, an Armenian by race, had collected 5,000 pagodas by begging during 12 years that he had wandered about for this purpose in India with the authority of his superiors and under their written orders. He died at Fort St. George, Madras, on Dec. 6, 1703, and committed the money to the Capuchins and others with directions to remit it to Bengal and Persia, finally to be delivered to his Convent. (Cf. Manucci, *Storia do Mogor*, IV. 4. 5). "In the same season [what year?] there arrived from Persia two Armenian Friars of the Order of St. Dominic, one called Friar Minas de Siave, and the other Friar Thomas Abarenes. These Friars had come with the sole object of collecting the money due to Father Domingos deceased, of the same order.....As soon as they had arrived, they endeavoured to recover the money and what was in the hands of the Armenian agents living in Bengal, to whom the deceased had consigned it. Immediately upon the arrival of the Friars, these Armenians handed over the money in their possession, as they were in duty bound to do, if they wished to carry out the will" (*ibid.* IV. 195). Fr Minas de Siave "proceeded to Bengal to realise the money of the deceased Fra Domingo, which had been placed in the hands of the Armenian merchants.....He went to Bengal, but he died there, and the affair came to a standstill." (*ibid.*, IV. 261). Fra Thomas Abaranaguer [*sic*] stopped in Madras where he fell ill and died (*ibid.*)¹ Friar Michel Ange, the Capuchin of Madras, had made over to the two Friars a few things in his custody, but 4,000 patacas in the possession of a renegade [*sic*] Armenian, Khwájah Ovan of Madras, were not recovered (*ibid.*, IV. 195—196, 261).

Mgr. Louis de Cicé, Bishop of Sabula and Vicar Apostolic of Siam and Japan, wrote a letter on the Chinese rates from Chandernagar on Dec. 25, 1702. Cf. Henrion *Hist générale des Missions*, II, 433 n. 1.)

We have related in *Bengal: Past and Present*, Vol. VIII, 1914, pp. 54-63, and pp. 166—180, how Abbate Matteo Ripa visited Calcutta, Chandernagar and Bandel in 1709, while on his way to China. His companions were Padre Guglielmo Fabri Bonjour, an Augustinian of Tolosa, Padre Giuseppe Cerù, of the Clerics Minor of Lucca, Padre D. Domenico Perrone, a Neapolitan,

1. About his burial see *ibid.* IV, 357-8. W. Irvine refers the passage wrongly, I think, to the burial of Fr. Domingos in 1703.

and D. Gennarō Amodei. A deaf old Augustinian was in charge of the Church of Our Lady of the Rosary, Murghihata, Calcutta, and, on Ash-Wednesday 1709, there were as many as five Augustinians at the Bandel Church, Hugli.

Padre Manoel do Rozario e Magalhães was Bishop Laines' secretary in 1714, for he signs two of the Bishop's letters : one of Chandernagar, July 14, 1714, laying the interdict on the Bandel of Hugli ; the other, dated Hugli, Oct. 8, 1714, and removing the interdict. Cf. *Bullarium Patronatus Portugalliae*..., Vol. III, Lisboa, MDCCCLXXIII, pp. 135—138.

Fr. Francisco da Assumpção enlarged in 1720 the Church erected in Calcutta by Mrs. Margaret Tench, the expenses of this improvement being borne by Mrs. Sebastiana Shaw, (Cf. Asiaticus, Pt. I, *Ecclesiast., Chronolog, and Histor. Sketches respecting Bengal*, Calcutta, 1803, p. 50.) Dom Frei Eugenio Triqueiros an Augustinian born at Torres Vedras (6 Jan. 1687) and professed in the Convent da Graça of Lisbon (27 March 1701), came out to the Mission of Bengal in 1715, after studying theology at Combra, and teaching Moral at Tavira and Theology at Evora. About 1722 he was Vicar of the Church of Our Lady of Guadelupe at Xatigáo (Chittagong.)¹ For some time he governed the diocese of Mailapur, and in 1724 was elected Bishop of Uranopolis, and coadjutor and successor to Dom Joás de Casal, Bishop of Macao, where he was consecrated in 1727. At the request of D. Joás V., he was transferred from Macao to the Archbishopric of Goa (11 Febr. 1739), but died suddenly on boardship off Calicut (22 Apr. 1741) and was buried at sea. It was suspected that he had been poisoned. He wrote a Portuguese-Hindustani (or Persian,)² vocabulary containing the names of things [*sic*] and medicines,—an *Answer* (Xatigáo, 7 Aug. 1722) to the question whether it is allowed or not to receive interest on money but in Bengal and other parts of the East;³ also an *Answer* (Xatigáo, 15 Jan. 1723) to the question : What obligation to learn the *Doutrina* (Catechism) in "Bangalla" is there for those who either know nothing of the Portuguese language, or know of it so little that they cannot have the natural or necessary understanding of the Portuguese *Doutrina*⁴ (Cf. Padre Casimiro

1. I believe now that I was right in my suggestion (*Bengal : Past & Present*, 1915, Vol. X, p. 37n. 4) that Sháhábád was neither Hugli, nor Pipli, but Chittagong, since the only Church dedicated by the Augustinians to Our Lady of Guadelupe was either at Chittagong or its suburb Dianga.

2. Why not Bengali ? At any rate, it is not likely that the vocabulary was in Persian.

3. Cf. *Bengal : Past & Present*, 1914, Vol. IX, p. 54, where it is shown that Bishop Laineo, during his visitation of Bengal (1712-15) allowed 12 $\frac{1}{2}$ % of interest.

4. The last question shows that some Augustinians at least, instead of learning Bengali, tried to make Portuguese the language of their schools. In extenuation it may be said that Portuguese had, indeed, become a sort of *lingua franca*, specially on the side of Chittagong, the oldest Portuguese settlement in Bengal, where the Christian population consisted mostly of low-caste Portuguese and natives who tried to pass for Topazes, as the Eurasians of the time were called.

Christovão de Nazareth, *Mitras Lusitanas*, Pt. I, 2nd Edição, Lisboa, 1894 pp. 248 ; 625.)

Fr. Ambrosio de S. Agostinho, Provincial in 1750 of the Augustinian Congregation of the East Indies, Goa, states that he was a Missionary at Bhawal in 1726, and that in his time Fr. Antonio de S. Francisco was Vicar of Tesgão. (Cf. *O Chronista de Tissuary*, 1867, pp. 57—62.) The Vicar of Tesgão in 1774 was Frei Raymund of St. Rita. (*Chandernagar Baptism Registers*.)

Fr. Manoel of the Assumption was "Rector of the Mission of St. Nicholas of Tolentino" (Bhawal) in Bengal in 1735. He was the author of the three earliest printed Bengali works on record. (Cf. our article in *Bengal: Past & Present*, 1914, Vol. IX, pp. 40-63. He is probably the Padre Manoel who was Vicar of Chinsura in 1751. (*Chandernagar Marriage Registers*.)

In 1740 we hear for the first time of a chaplaincy at Kasimbazar. On Apr. 26, 1740, the Council of Pondicherry wrote to the Bishop of Mailapur:

"My Lord, The RR. FF. Augustinians who were established at Moxoudabat [Murshidabad], and who fulfilled the duties of chaplains in the lodge which our Company has at Kasimbazar, having been recalled, the servants of our factory were without any spiritual help. Hence the Council of Chandernagor had resolved to invite the Rev. Father Peter Omellaghin, Chaplain of one of our vessels from France, to remain in the Indies and act as Chaplain at Kasimbazar. To this he consented. Consequently, the Council of Chandernagor wrote to the Rev. Fr. Francis of the Assumption, Your Lordship's Grand Vicar at Golcotta [Calcutta], asking him to be so kind as to send to the Rev. Father Peter Omellaghin¹ the necessary powers for fulfilling the functions of Chaplain at Kasimbazar. He refuses them on the plea.....that this chaplaincy is due to the Rev. Jesuit Fathers of Chandernagor, because Your Lordship, when speaking in divers passages of the Pastoral of the 9th January 1736 of the Parish of Chandernagor and its dependencies, appoints the Rev. Jesuit Fathers as Vicars (*Curés*) of the said Parish. The Rev. Fr. Francis of the Assumption understands that, as all the factories which our Company has in Bengal depend on Chandernagor, in case the Company wishes to establish in them vicarages or chaplaincies, these should belong by right to the Rev. Jesuit Fathers of Chandernagor, an interpretation which neither we nor the Rev. Jesuit Fathers had ever thought of. The interpretation does violence to what

1. Omellaghin is probably not the correct form of the Chaplain's name. It appears to be Irish rather than French, and it is not impossible that an Irishman should have been appointed. The Chandernagar Registers contain the names of several Irish Chaplains on board French vessels.

Your Lordship said or wished to say in the above-said Pastoral. We beg therefore Your Lordship to send to us under the Rev. Father Omellaghin's name the powers....."

Bishop Pinheiro acceded to their request and the Catholics of Murshidabad were made dependent on Chandernagar. About 1755 there were some Christians in the service of the Nawab of Murshidabad, whilst some 150 of them lived at Kasimbazar, their Chaplain being a French priest. (Cf. *A Jurisdição diocesana*....., *Op. cit.*, pp. 294—295.) However, Anquetil du Perron relates that on April 6, 1757, the day following his arrival at Murshidabad, he was conducted to the Vicar "of the Mestiço Christians scattered about that large town." He was a young Portuguese Augustinian, who until then had performed the duties of Chaplain at Kasimbazar, where Anquetil had recently met him when passing through that factory. (Cf. Anquetil du Perron, *Zend-Avesta*, Paris, 1771, Tome I, Première Partie, p. LIV.)

When Siraj-ud-daula marched on Calcutta from Kasimbazar in 1756, it was said that he had in his employ 25 Europeans or gunners and upwards of 200 Portuguese. "It was essayed to draw from the Nabob's army the several Europeans and Portuguese by application in writing from the priests who by three letters represented to them how contrary it was to Christianity their taking arms in the service of the Moors against the Christians, with threats from those priests unless they quitted the evil way they were in and came to our assistance where they would be received into pay. These letters were sent to the Nabob's Camp to be delivered to the first Christian that could be met with. On receipt thereof they declared there was no means left for them to escape, that had they been before advised of the offence they were committing they could possibly have found an opportunity of coming over to us." (Cf. S. C. Hill, *Bengal in 1756-57*, I, 135, 140-141). The same author states that the Catholic priests of Calcutta had been instructed to write to these men and remonstrate with them. (Cf. *ibid.*, III ; I. lxxii).

In July 1756, after the capture of Calcutta, there were 3 Portuguese priests on board the ships at Fulta. (Cf. *ibid.*, III. 76, 106). Their names appear to have been Bento, Caetano and Joam. (Cf. *ibid.*, III. 416). Bento appears in the Index as Rev. Padre Bento, a Portuguese priest. If Caetano was a Padre, he must have been Padre Fr. Caetano da Madre de Deos. Padre Bento may have been Padre Bento de S. Silvestre. But then, he must have returned to Chinsura, for on Sept. 16, 1756, he wrote from Chinsura to the English at Fulta giving them useful information about their enemies¹ We copy this document here.

1. He baptised at Chinsura on April 27, 1757, (*Chandernagar Baptism Registers*).

Padre Bento's Report of Calcutta.

"September 20, [1756].—Padre Bento of the 16 from Chincura advises the Honourable the President, that he had remained from the 1st to the 25th Ultò. at Calcutta, where there were then 1,000 or 1,500 Sea Poys, and that they had mounted most of the Honourable Company's Cannon on the Battery facing the River, for which they had made new Carriadges, very bad and unfit for Service, that there were few Guns mounted on the bastions, and none on the Curtain; he is since informed by People he can depend on, that there were only 1,000 Men, in Garrison at Calcutta, that at Tanna's Fort there were 200 men, 11 Guns, four 2 Pounders, one 24 pounder, and 6 more unfit for service, with only four Portuguese Gunners, that at Bugee Bugee there were 800 Men, about 20 good Guns, and 50 or 60 Portuguese little better than Cooleys, that at Hughley there are 500 Men of which 40 are in the Fort, the rest being quarter'd on the Gonge a place a little above Bandel, they have there also 10 unserviceable Guns and some old Portuguese Gunners. He further adds that the Spunges for the Guns were that day sent up to Muxadavad, and that the 4 Forts seem'd all ready to run away upon the first Alarm."¹

The following document refers to the Mission at Chittagong and the neighbourhood. "The very ancient establishment of this Crown in the Dominions of Chatigáo [Chittagong], at the entrance of the Ganges, being well known to all the world, and the command of them being in the year 1756 entrusted to F...de Barros, the Council of Bengala fell into the excess of writing to the Commandant with that arrogance which is natural to the English Nation. They intimated to him that the Nabab of the Country, in one of the Peace Regulations concluded with the same Council, had ceded in favour of the English Company the whole of that Province of Chatigáo, and they concluded that the said Commandant should at once, and without delay, give up the lands under his surveillance, because there was question of taking at once possession of them in the name of the said Council. What odious arrogance!

The said F...de Barros protested with all his might (*efficacissimamente*) that those small dominions belonged to the Portuguese Crown, and that they did not form part of that Province, for that Crown had been many centuries in possession of them in virtue of the lawful donations which were known to the Court of London, and other neighbouring and non-neighbouring powers.

1. Cf. *Old Fort William in Bengal. A Selection of Official Documents dealing with its history*, edited by the late C. R. Wilson, M. A., D. Litt., Vol. II. London, John Murray, Albemarle Street, 1906, p.—i.e., Extracts from Bengal Select Committee Consultations, on board the *Grampus* Sloop, Fulta, September 20, 1756. Range A., Vol. I.

"But nothing could check the English ambition. They took violently possession, expelled even the Parish-Priests from their respective Churches, and, however much the Viceroy of India fought for the integrity of the rights of the Crown, the restitution of the usurped dominions, the observance of the bonds of peace and alliance, they paid attention to nothing, and laughed at everything; and from that time till now the English enjoy, thanks to an unjust encroachment, that which by every right belongs to and is part of the Portuguese Crown.

"That fact the Court of London cannot disculpate; it is a most glaring rupture of the alliance; but, if the same Court had not suggested it, and if it were to divest itself of its ambitious projects, it would at once give the condign satisfaction which the laws of friendship and public peace demand."¹

Father Marco della Tomba, a Capuchin, who came to the Mission of Bettiah in 1758, writes before 1769: "Between the lands of Cambô and those of Indostan, towards Daká, there is another Ragià [Rájya-Kingdom], called *Raghamatti*. It must be to the east of Nepal, beyonds the lands of Kirat, and they say there are many Christians there, and that the Portuguese Fathers of Bengal formerly lived there, but have since retired to Daká." (Cf. A. de Gubernatis, *Scritti del Padre Marco della Tomba*, Firenze, 1878, pp. 58—59.) Rangamati was along the Brahmaputra in Assam.

A list of Augustinian Visitors, Provisors and Vicars General in Bengal up to 1869 will be found in Casimiro Christovão de Nazareth's *Mitras Lusitanas*, Pt. III, pp. 104-110. Hardly any of the names there mentioned go back to the 17th Century. They were copied by Padre C. Christovão de Nazareth from a MS. book formerly belonging to the Convent of the Augustinians of Goa and their Hospice at Colaba. In 1888 it was still kept in the parochial Archives of Mazagon, Bombay. It contains the regulations and elections made in the capitular sessions of the Order here in India between Oct. 18, 1765 and May 9, 1832. Padre de Nazareth borrows from it three sets of ordinances regarding the Missions of Bengal, and dated Oct. 18, 1765, 1771, and Apr. 12, 1788.²

1. Cf. *O Chronista de Tisuary*, 1866, p. 327. This attack on the English is entitled "Second atrocity or second encroachment [of the English] against the establishment of the Portuguese in the dominions of Chatigão at the entrance of the Ganges." The document is entitled: *Dedução Chronologica de algumas infracções dos Tratados da paz, praticadas pelos Ingleses nos Estados da India, desde o anno de 1748 até o de 1769...* and is dedicated to the Marquis of Pombal, Sebastião Josep de Carvalho e Mello. The author, D. Antonio Jose de Noronha, Bishop Elect of Hali-carnassus, wrote it at Lisbon in 1772. Cf. *Op. cit.*, p. 321. I understand that the English claimed Chittagong after they had defeated Siraj-ud-daula at Plassey, June 23, 1757, and installed Mir Jafar.

2. I have not now this book with me. As for the original MS. it was mislaid when the transfer from the old Gloria Church, Bombay, to the new one took place some years ago. I am still corresponding with the authorities of the Rosary Church, Mazagon, Bombay. C. C. de Nazareth refers to it also in *Mitras Lusit.*, Pt. I, 2a edição, Lisboa, 1894, p. 346n. 37.

The study we have made of the oldest Church Registers of Murghihata and Serampur furnishes us with the names of a large number of other Missionaries.

Fr. H. Josson, S. J., states in *Missions Belges*, Brussels, 1914, p. 13 n. 1 that he had ascertained the names of 77 Fathers and 3 Brothers of the Provinces of Goa and Malabar who laboured in Bengal from 1576 to 1740, as also the names of 27 Fathers, 1 scholastic and 6 Brothers of the French Jesuit Mission at Chandernagar. The complete catalogue of the Jesuits in Bengal before the suppression of the Society would comprise from 130 to 140 names. We have ourselves published a list of the Portuguese Jesuits in Bengal with about 78 names in *J. A. S. B.*, 1911, Vol. VII, pp. 15-35, and our researches in the Chandernagar Church Registers from 1690 upto date still reveal the names of about 130 names of the Chandernagar clergy. As for the Capuchins of the Tibet Mission from 1904, nearly all belong in a manner to Chandernagar, where they passed on their way to their Mission (Patna, Bettiah, Tibet or Nepal), or where they recruited their health. The Rev. Fr. Felix of Antwerp, O. C., is now publishing a list of the Capuchins of the Tibet Mission in *The Franciscan Annals of India*, Agra, 1915, pp. 369-390; 416-418; 1916, pp. 21-23 (to be continued)

APPENDIX B.

REFERENCES TO THE MILITARY CHAPLAINCY OF CHINSURA (1839—1870).

The English Jesuit Fathers established in Calcutta in 1839 the work of the Propagation of the Faith, and it was due to the zeal of Mr. Francis Pereira, the Secretary, that its membership quickly ran into hundreds. After 3 weeks he writes: "We had promised ourselves the pleasure of inserting the name of Chinsurah; but up to this period no communication has been received from that very Catholic depôt. What are the good folks about there? If there is only a single man amongst them who can feel willing to make a beginning, and can engage nine associates in one decade, let him write instantly up to the Secretary, F. Pereira, Esq., at Gilmore & Co.'s Office, and he shall be sure to receive instructions, which will soon multiply his decade into some hundreds; and inform him how to arrange his accounts, and to transmit their sums to their destination. The good Catholics of Fort William have been fired with emulation of the example of their brethren at Dum-Dum, and one effort has made them represent a hundred and seventy names in the list of members. Chinsurah must burn next." (*Bengal Catholic Expositor*, Calcutta, 1839, p. 393).

Catholic Soldiers at Chinsurah.

To The Editor of *The Bengal Catholic Expositor*.

DEAR SIR,

I duly appreciate your endeavours to impress on the mind of the Local Government in India, the necessity of granting fair play to all religious persuasions ; and not continue to foster with worse than Tory intolerance the Religion in England established by Law, to the exclusion of the Catholic and Dissenter.

Your Correspondent, A Catholic Soldier, very fairly remarks that two-thirds of the European Regiments in India and their families are Roman Catholics, as may be instanced at this station, where the greater part of the 21st Royal Fusiliers, together with about one hundred Recruits of the 9th and as many of the 16th, are without a House of Worship, no not even such a shed, shelter or hovel as he describes the worthy gentlemen of St. Xavier's College to have recourse to, at the Fort, the Chaplain and Catholic Soldiers here being ever indebted to the worthy family of Lackersteen at Calcutta, who granted them ad interim the use of an extensive House to worship their God, according to the dictates of their conscience, and the custom of their ancestors in the Catholic Faith.

It is needless to remind you that the Protestant Chaplain here is allowed a lordly salary, all the insignia, and paraphernalia of office, Church, residence, pomp, circumstance and all, together with a European Soldier to vest, and respond to him on Sundays, &c., while the Commanding Officer cannot allow the Catholic Chaplain a Soldier to vest or respond to his Church Liturgy during one hour on any one day in the week. The Indian Government may talk of tolerance and liberty of conscience, but one fact is worth one thousand arguments.

By inserting this in your greatly valued journal you will oblige,

Your obedient servant,

Philip Brady.

Chinsurah, Jan. 22, 1840.

We hope to hear again from Captain Brady.—Ed. (Cf. *Bengal Cath. Expositor*, Vol. II, No. xxx, Jan. 25, 1840, p. 55.)

Mr. Francis Pereira was successful in his appeal for members at Chinsura. He writes on Jan. 30, 1840 : " To the credit of the true Catholic spirit be it told, immediately after the publication above alluded to, in your 25th Number, one of the 21st Fusiliers, obedient to the appeal there made to them, collected a decade of Subscribers together ; and writing to me for

instructions how to proceed, he declares 'that, united in the same spirit that is extending over the whole world the work entitled the Propagation of the Faith, the Catholic Soldiers of Chinsurah will give it their most zealous co-operation.' (*B. C. Expos.*, 1840, Febr. 1, p. 67.)

A subscription being started in favour of a "Nunnery" in Calcutta, "parties in the Mofussil, willing to support the good work, will kindly forward their contribution to the Catholic Clergymen stationed at Bawaul (Dacca), Chittagong, Chandernagore or Chinsurah, Hazaribagh, Hussnabad and Serampore." (*B. C. E.*, 1840, Apr. 4, p. 211.) It might seem then that the Catholic Clergyman of Chandernagar was also Military Chaplain at Chinsura; but, we find out in June 1840 that it was the contrary.

Under the administration of Messrs. Cordier, Bedier and Niel, the Rev. Père Guerin of Chandernagar had directed the General Martin Charity without any interference by any officer of the Government; but, under the incumbency of the new Administrator, he felt compelled to resign the curacy in consequence of the constant annoyance he was subject to on account of Martin's Charity. His successor, the Rev. Père Boulogne too soon felt the irksomeness of his position. "The fact was that he could not conscientiously yield to others the trust reposed in him by the Supreme Court: he, however, went so far as to permit a clerk of the Government to be present at the distribution of the Charity, and readily paid the man for his attendance. This Missionary was discovered to be "too clever" for such a settlement, and the authorities recommended that his talents should be employed in a larger field where they would be better appreciated. Mr. O'Sullivan was named as his successor, and the sequel shows how his services have been requited.

"Thus within the short space of eighteen months Chandernagore has had no less than three Curates: all of whom have suffered persecution for not yielding to the arbitrary wishes of an individual who can have no legal right to interfere in the disposal of General Martin's Charity."*

We subjoin the sentiments of the leading journals on the subject.

(From The Englishman, 11th January.)

We yesterday received a respectably authenticated detail of a 'fantastic trick' which has been played by the man dressed in a little brief authority, who is at the head of affairs in Chandernagore, and which appears to us to shave somewhat closely on the rights of a British

* Since writing the above we understand that Lord Auckland has demanded the immediate deliverance of Mr. O'Sullivan from imprisonment.

subject, who should not be allowed to be imprisoned arbitrarily by any government on earth, without an effectual interference on the part of his own. In the present case, although the Governor General cannot exactly declare war against France, even if the treatment of the Reverend gentleman in question by the French Governor be ever so bad, yet we do not doubt that a strong, prompt, and dignified demand for explanation, and a protest or remonstrance, if such explanation be not satisfactory, would have the desired effect; and as the matter is before Government, we will not anticipate any result which will dishonour the English nation. In publishing the particulars of the case, we shall give them not in our own language, but just as we have received them, because we are informed that it is deemed of consequence that they should appear this day, at latest, and because we are too much pressed for time (at this hour of writing) to put them into formal editorial shape, though we consider the case deserving of the editorial column :—

"We have to record the fact of a most arbitrary proceeding on the part of the acting administrator of the affairs of Chandernagore, or as he is officially styled *Officier de service*, who has unjustifiably incarcerated in jail the Reverend Mr. O'Sullivan, a British subject and a Roman Catholic Chaplain to her Majesty's troops at Chinsurah in the service of the East India Company. This reverend gentleman has for some months past afforded spiritual aid to the Catholics of Chandernagore under the direction of the Right Reverend Dr. Taberd, Vicar Apostolic of Bengal, who had been solicited both by the Prefect Apostolic of Pondicherry and the administrator pro tem. to provide a priest for that settlement. The Bishop not having a clergyman to spare for that special purpose, his Lordship desired Mr. O'Sullivan to attend to the wants of the Catholics of that place, when his other avocations at Chinsurah would permit; and it was agreed that the priest was to receive a certain allowance from the French Government for service he may render to the Church there. By this arrangement he virtually became the Curate of Chandernagore, enjoying the same rights and privileges as his predecessors.

Last Sunday after the discharge of his duties at Chinsurah, Mr. O'Sullivan went to Chandernagore to distribute the monthly charity bequeathed by the late General Claude Martin to the widows and orphans resident in that settlement. Immediately on his arrival, he wrote to one of the Magistrates requesting his attendance at the Church to witness (as he had before done on several similar occasions) the proper distribution of the charity. The Magistrate came forthwith, and to the surprise of the priest demanded on the part of Monsieur *Officier de service* all the money in his possession belonging to the charity. Mr. O'Sullivan peremptorily declined, declaring that, as he alone, and not the Administrator or any officer of the Government, was responsible to Mr. Grant of the Supreme Court at Calcutta, who entrusted the money to his charge for distribution to the poor of Chandernagore, according to the tenor of the last Will and Testament of the deceased, he could not suffer the money to go out of his custody without being guilty of a breach of trust. On this Mr. O'Sullivan was conducted to the house of the great Monsieur, before whom he reiterated his reasons for not complying with the mandate of the Magistrate.

In consequence of this refusal, he was immediately committed by order of the said *Officier* to the common jail, his horse and buggy restrained, and the almirah in the Church in which Mr. O'Sullivan had deposited the money, sealed with the seal of the Court. The room where the Reverend gentleman is imprisoned is damp and dirty, and since Monday, all intercourse with him is prohibited, not even permitting the Venerable Dr. Pezzoni, the late Bishop of Agra, who is at present staying at Chandernagore, to see him. Thus no person, whether lay or clerical, is admitted to give him any advice or assistance in this dilemma, thus debarring him from making known his distresses and wants, and we are not certain whether he is permitted to write to his friends without having the letters intercepted. On the first day of Mr. O'Sullivan's confinement, a gentleman of that place, well known as much for his hospitality, as for his charity, supplied him with victuals, a bed and other necessities, which the jail, or rather an apology for one, did not afford, but the comfort of a good meal was denied to him on the next day, and a humbler fare has since been served from a tavern by order of the Governor.

Can it be supposed for a moment that a Frenchman who glories in the cry of *vive la liberté* could be capable of imprisoning a British subject, a priest, on a Sunday, without trial or warrant, or even without a shadow of a crime, unless it be a crime to refuse servile obedience to an unreasonable demand of a man in temporary authority? The charges, advanced as a pretext for his being placed in durance vile, are that Mr. O'S. acted against the laws of the Colony in having received a sum of money from the Supreme Court of Calcutta without the permission of the *Officier de service*; and that all charity monies distributed in the settlement must be subject to the inspection and become amenable to any rule the Governor may prescribe. No other Curates obtained such permission nor submitted to such surveillance; therefore why should Mr. O'Sullivan do more than his duty required, although he always took the precaution of requesting the attendance of a Magistrate to witness the distribution?

We are assured that the inhabitants of Chandernagore, both Catholics and Protestants, are highly indignant at the conduct of the '*Officier*,' and we are told that even the officers of the Government are almost unanimous in condemning the illegal proceeding of their Chief.

We understand that this affair has come officially before Lord Auckland, who will no doubt call on the authorities of Chandernagore for an explanation of this extraordinary and despotic conduct towards Mr. O'Sullivan, and demand his immediate liberation from jail.

We would urge that a strong remonstrance be forthwith sent to the Governor-General of Pondicherry, to which place Chandernagore is subordinate, and if Chevalier Du Campetere is such a man as fame gives him credit for, he will assuredly cause an investigation into this and other freaks of the Chandernagore authorities, and mete justice according to every one's deserts."

(From The Bengal Hurkaru, 11th January.)

Mr. O'Sullivan, a Roman Catholic Curé, and minister of the Catholic soldiery at Chinsurah, is at present the party empowered by the Trustees, (namely, the Supreme Court of Calcutta) to distribute the Martine Charity to the poor of Chandernagore. Last Sunday, this Gentleman proceeded to the above place, with seven hundred rupees in silver, to distribute, according to his instructions, when, the bait being too tempting for the French Governor, he sent to Mr. O'Sullivan to demand him to deliver over the Martine Charity money to a messenger deputed to receive it; and not only did the French authority demand the money in Mr. O'Sullivan's possession, but he called upon the Curé to give security for the deliverance to him (the Governor) of other Charity money (six hundred rupees) in the Curé's charge at Chinsurah. Mr. O'Sullivan very properly refused to listen to this extraordinary demand, and was, accordingly, delivered over to the Police and confined in the Chandernagore Gaol. His almirah was sealed up, his buggy and pony taken away, and he himself left to repent of his contumacy in a damp prison—such are the facts of this extraordinary case, and brief are the comments they require. Mr. O'Sullivan is a British subject, and Roman Catholic Chaplain to Her Majesty's Troops at Chinsurah—he was, when seized and imprisoned, in the act of complying with the injunctions of the Supreme Court—and is entitled to the protection of the British Government, and his immediate deliverance at their hands, from the bonds of the French authorities. We are writing far more temperately than our feelings prompt us to write; but we are convinced that our plain statement of this atrocious business will be fully as effective as an outpouring of vehement, though just, indignation.

(Cf. The Bengal Catholic Expositor, No. L, June 13, 1840. Vol. II, pp. 374-376.)

(From The Harkaru, 19th June.)

It would appear that the Rev. Mr. O'Sullivan still remains in prison in Chandernagore, under the order of the French Governor, notwithstanding the remonstrance of the Governor-General of

India. This affair, consequently, begins to wear a very serious aspect, and may, eventually, lead to results that entered little into the contemplation of the French Governor of this insignificant settlement ; and may not, improbably, prove the proximate cause of doing that, the policy and expediency of doing which has long ago been sufficiently understood ; namely, of getting rid of the little foreign nooks and corners, in the continent of Hindoostan, which do no credit to their metropolitan state, and, with respect to us, are but pauper receptacles of smuggled salt, or desperate creditors. With regard to the imprisonment of Mr. O'Sullivan, a British subject, whilst engaged in the performance of a solemn and important trust and duty, we can scarcely suppose that the Governor of a little paltry settlement, like that of Chandernagore, existing by sufferance in the heart of the British Indian territory, would dare to set at defiance the power of Great Britain, even in as far only as that power is delegated to Lord Auckland, unless he conceived himself to be armed with some legal authority so to do. We do not affect to be conversant with the local laws of Chandernagore ; but, as that settlement is the colony of a civilised country, we must suppose that they bear some analogy to the laws of other civilised nations. We must conclude, that the Governor of Chandernagore is neither an Amarath nor a Muley Abderahman, nor even a Governor of Lin, and we can only judge of the measure he has adopted in the imprisonment of Mr. O'Sullivan, by comparing it with an hypothetical case taking place at Calcutta. Let us suppose that a Revd. French gentleman had come to Calcutta with the intention of executing a similar trust to that committed to Mr. O'Sullivan, viz., that of distributing the funds of a charitable bequest among the objects of the testator's benevolence, and that he were, whilst engaged in this duty, to be seized by order of the Local Government, and put into Calcutta Jail, in order to compel him to transfer the funds legally placed in his hands, to a nominee of the Bengal Government. We put this case hypothetically, and well we may ; for our readers will perceive that so monstrous an occurrence is impossible. On what ground, then, we should like to know, does the Governor of this little petty pauper French Colony, assume to do that towards a British subject, which the Governor-General of all India would never dream of doing towards a French subject ? It cannot be justified ; for, should any tyrannical bye-law of this French Colony exist, which would give any colour of authority for a French Colonial authority to interfere with the due and legal execution of a charitable bequest within his Government, yet this can be no justification for the conduct of the Governor of Chandernagore in the present instance ; for, if he had such a right, and if he could legally demand that the charitable funds should pass through his hands, (which, by-the-way, we conceive to be impossible in the present case) his cause was plain and clear. He should have given notice of such his claim to the Master of Her Majesty's Supreme Court, who would have brought it to the notice of the Bench, and the matter then would have become a question between the British Court and the French Governor. But this functionary, (to compare small things with great) has acted towards poor Mr. O'Sullivan precisely as the House of Commons acted in the recent privilege squabble, towards the Sheriffs of Middlesex. Mr. O'Sullivan is, in fact, in a situation identical with the Sheriffs. They were directed by the Court of King's Bench to pay over a certain sum of money to a certain party, which they were in the act of doing when the House *puckerlowed* them, and say, "Pay over the money to our nominee, and not to the nominee of the Court." So is the case of Mr. O'Sullivan. He is between two fires ; for if he do not pay the funds in question, as directed by the Court, it will *puckerlow* him, by attachment for a contempt. We hope he will show the same firmness as the Sheriffs of London, and we doubt not that he will as well triumph in the end, by obeying the legal authorities of his country in defiance of a tyrannical and cowardly mandate. We agree with the *Morning Chronicle*, that the House of Commons acted in a cowardly manner by seizing the Sheriffs, the mere Ministers of the Court itself ; but this they were afraid to do. Now, we regard this conduct of Chandernagore, as both insulting to the British Government, and cowardly towards Mr. O'Sullivan. If the French Governor do possess the right he claims, it should have been made the subject of negociation, and should have been either formally established, or formally declared invalid. But, we repeat, that we do not

believe that any such right exists, or can be justified by any legal quirk or quibble whatever. At any rate, if Chandernagore is a colony that exacts such submission from British subjects, who enter its precincts for the sole purpose of bringing into it treasure, which comes out of British territory, we can only say, that is an additional reason for doing away with such a wart on British India. We said above, that we conclude, that a Governor of a French Colony is not a Governor Lin; but it would appear, that the Chandernagore Governor out-Lins Lin. The latter only imprisoned the British merchants, because, as he asserted, they brought opium into China, and took specie silver out of it; but, poor Mr. O'Sullivan, is imprisoned for taking in not opium, but specie silver for the benefit of the Colony. It may be said, that the money belongs to the Colony; and so it does; but when a man makes a gift he has the right to prescribe the manner in which it shall be taken. General Martine did prescribe this manner, which being in no degree illegal or harmful, the Governor of Chandernagore acts worse than the dog in the manger, if he refuses to allow a benefit to flow to the French subjects of Chandernagore, by interfering with the mode of distribution prescribed by the testator. On the whole, we can discover no justification, for this gross outrage on the liberty of a British subject, who, whether his act were right or wrong, was acting under the orders of a British Court of Justice; and that alone ought to have been an ample Protection against personal insult or outrage. The insult, in point of fact, is offered to Her Majesty's Supreme Court, for Mr. O'Sullivan is suffering imprisonment solely in his character of ministerial officer of that Court. If any party is wrong, as connected with the administration of the charity as regards Chandernagore, it is the Supreme Court, and not Mr. O'Sullivan; who was only an ambassador for charitable purposes, and if ever that character ought to be deemed sacred, it surely must be so when engaged on such a mission.

The *Englishman* suggests a summary process of *Habeas Corpus* to be served on the Jail of Chandernagore, to be sued, not out of a Court of Star Chamber, but, is the Eastern luminary would say, a Court of Tar-Chamber; in other words, that a gathering should take place at the Sailors' Home, or other quarter where Tars do congregate, and that a select score or so should proceed *instantly* on a little excursion up the river, and drop in by chance at Chandernagore, and see the lions of that renowned city, among the rest, to inspect the interior of its jail, with a view, we presume, to obtain some useful suggestions for the use of our Prison-discipline Committee. We doubt not that Jack would like nothing better than the excursion, and that he would very soon make a very satisfactory "return" of his proceedings to the friends of Mr. O'Sullivan; and, really, if French Governors in little holes and corners of this great continent, will play such pranks, Jack Tar of Great Britain, a chartered liberation as far as pranks are concerned, might be very well excused, if he acted on the suggestion of the *Englishman*, and not only proceeded to execute their "*Habeas Corpus*" upon Mr. O'Sullivan, but having, as generally is the case, where half a dozen sailors are collected together, a bit of a sea-lawyer among them, were on his further suggestion, to proceed to what he would call "a substitution of service," which they might execute by making the Governor of Chandernagore the *locum tenens* of Mr. O'Sullivan in the Donjonkeep. But, whether or no, the ears of this mighty Governor of Barrataria, be saluted by the pretty considerably respectable sound of three cheers from the lungs of a band of British Tars, preliminary to a daring deed, the matter must be more gravely considered, and the relative position of this little settlement, towards India at large and British subjects, who happen to enter those French "territories!!!" must be put on a clear understanding. We have taken this occasion to speak very freely on the subject of these little foreign colonial establishments in India, because this is by no means the first instance of insult and annoyance offered to British subjects by the present Governor of Chandernagore, that has been brought to our notice. It falls not within our function to pass strictures on the fiscal or financial system pursued in the little settlement of Chandernagore, we have therefore said little of the measure of excluding beef and mutton, the produce of British territory, in order to work some paltry operation on the local revenue (*revenue pro pudor!*). But this we must say, that if the French Government, nor its

colony, can afford to pay their Governor sufficiently well to keep him decently without having recourse to paltry operations upon the beef and mutton market, to the vexation and annoyance, as well at the cost of *les habitants*, they must leave such Governor open to very awkward surmises, respecting his motives, when he claps an ambassador of charity into jail, because such agent of benevolence will not betray the trust that has been reposed in him.

(From *The Englishman*, June 18.)

THE REV. O'SULLIVAN.—We regret much to hear that, notwithstanding the notice taken of the matter by the press, the Rev. Mr. O'Sullivan has not yet been released by the Governor of Chandernagore. Even the letter of the Governor General is said to have produced no effect upon the mind or purposes of *Monsieur 'Officier de Service.'* An appeal to the Supreme Government of Pondicherry is, we hear, in preparation, and will soon be dispatched, but in the meantime the poor Padre languishes 'in durance vile.' There is but one course for the friends of Mr. O'Sullivan to adopt. Let them collect together a body of seamen from the different ships in the river, arm them after a fashion and just show them where Monsieur Crapaud has lodged their countryman. The Chandernagore Bastile will not long retain its tenant after that.

(Cf *The Bengal Catholic Expositor*, June 20, 1840, Vol. II, pp. 399-400.)

RELEASE OF THE REVEREND MR. O'SULLIVAN.

We are happy to announce that the Reverend Mr. O'Sullivan has at length been set at liberty by the Authorities at Chandernagore and has returned to his duties at Chinsurah.

It is said that Lord Auckland caused a second remonstrance to be addressed to *Monsieur l'Officier de Service*, and at the same time directed Mr. Barlow, the Judge of Hooghly, to demand the immediate release of the Rev. Gentleman. Mr. Barlow accordingly waited on Mr. Bourgoïn on Wednesday last and desired to be informed of the nature of the charges for which Mr. O'Sullivan was imprisoned. Mr. Bourgoïn declined entering into any explanation, stating he had already communicated them to Lord Auckland: but he prudently ordered the release of Mr. O'Sullivan together with the money, as also the Buggy and Horse which had been distrained.

These measures will, we presume, convince the Chandernagore Authorities that Lord Auckland did not view the arbitrary imprisonment of a British Subject as so very trifling an affair as, we are informed, they affected to represent it. In His Lordship they may rely on always finding a firm and jealous protector of the rights and properties of British Subjects and one always prompt to resent a national outrage. The *Hurkaru* deprecates the existence of such a paltry Government as that of Chandernagore in the midst of our possessions, but we think that it is attended with some advantage. The arbitrary and tyrannical freaks of power, which are occasionally exhibited by our neighbours, tend to move the most thoughtless amongst us to a due appreciation of the blessings of our own Government.

We regret to learn that the Reverend Gentleman's health has suffered seriously from the closeness of his confinement and the dampness of his dungeon. Since writing the above, the following letter from Mr. O'Sullivan has been handed to us for publication.

To the Right Reverend Dr. Taberd,

*Bishop of Isauropolis and V. A. of Bengal,
Calcutta.*

My Lord, Mr. Barlow, Judge of Hooghly, under the instructions of Lord Auckland, proceeded to Chandernagore yesterday to demand my immediate liberation from Jail, and also the restoration of the money from the sealed Almirah, my Buggy, Horse, &c. To this the Administrator consented; more from necessity than choice I am sure, and I was set at liberty at 3 o'clock yesterday evening in the presence of the Judge, who insisted I should accompany him to Chinsurah in his carriage. As I did not wish to detain Mr. Barlow, I left Chandernagore without seeing either Dr. Pezzoni, or my kind benefactor Mr. St. Pourcain, or even paying some jail expences, but I am resolved to go this evening and see all these affairs arranged.

I deem it a matter of course to proceed early in the beginning of next week to Calcutta, to thank your Lordship personally for your kind and active interference with the authorities on my behalf, and also to receive your Lordship's instructions and advice regarding the destination of the money once more in my possession. I am at present labouring under a severe cold and hoarseness contracted in my late damp residence, but hope to be soon well.

Believe me to be thankfully and sincerely your Lordship's most obedient humble servant,

Andrew O'Sullivan.

CHINSURAH, 18th June, 1840.

(Cf. *The Bengal Catholic Expositor*. No. LI, June 20, 1840, Vol. II, pp. 391—392.)

"The Right Reverend Dr. Pezzoni has returned from Chandernagore, no doubt heartily disgusted with the authorities of that place for their unjustifiable treatment of the Rev. Mr. O'Sullivan. Chandernagore is consequently left without a Priest to administer to the spiritual wants of the Catholic inhabitants there, and we fear it will be long before another Clergyman will be found to do the duties of a Curé there. Dr. Pezzoni will, we understand, leave this place immediately for Agra, where his services are required."

(Cf. *B. C. E.*, 1840, June 27, p. 410.)

The Governor of Pondicherry condemned *in toto* the proceedings of the authorities of Chandernagore, and, believing Father O'Sullivan was still in prison, ordered Monsieur Bourgoïn to release him. (*B. C. E.*, 1840, Vol. III, P. 19). On Monday, 20 July, Mr. O'Sullivan left Chinsura with the troops proceeding to Berhampore. He was expected back in three weeks; meanwhile his absence would be felt not only at Chinsura but at Chandernagore, whence "several persons used on Sundays to travel to Chinsurah for Mass at Mr. O'Sullivan's little Chapel." (*B. C. E.*, 1840, Vol. III, p. 46).

The Bengal Catholic Herald, Calcutta, 1841, July 31, p. 284, announces that, on the representation of Dr. Carew, the next Vicar Apostolic of Bengal, the Supreme Government had sanctioned the appointment of a Catholic Chaplain for Berhampore (Bengal). "The Rev. Mr. O'Sullivan, we understand, has been appointed to Berhampore, and his place at Chinsurah is to be supplied for the present by the Rev. Mr. Moré, [S. J.], who is to do duties both at Chinsurah and at Chandernagore."

On Dec. 30, 1841, Confirmation was administered at Chinsura by Dr. Pezzoni, Bishop of Esbona, and Vicar Apostolic of the Tibet-Hindustan Mission, to 68 persons, mostly recruits, who were about to proceed to the United Provinces. Dr. Carew of Calcutta was at the time detained in Calcutta by the expected arrival of the Loreto Nuns. (Cf. *B. C. H.*, 1842, Jan. 22, p. 45). The Catholic Chapel used by the Military Chaplain appointed by Dr. Carew was still in 1842 the building which Messrs. Lackersteen and Brothers placed gratuitously at the disposal of the Catholic community. (*Ibid.*, 1842, Apr. 23, p. 228.)

On Saturday, July 7, 1842, Dr. Carew confirmed at Chinsura 25 persons, mostly recruits about to join their Regiments in the United Provinces. (Cf. *B. C. H.*, 1842, July 16, p. 31.)

The apostacy of Frei Fulgencio de S. Rita, the Augustinian Friar, is related at great length in the *B. C. H.*, 1842, Vol. II. pp. 112, 269, 314; Vol. III, pp. 34, 38, 39.

On Wednesday, Nov. 15, 1843, Dr. Carew confirmed 18 persons at Chinsura, chiefly recruits of H. M.'s Regiments en route to the Upper Provinces. They had been prepared by Father Boulogne, S. J. of Chandernagar. (*B. C. Herald*, Calcutta, Vol. V, 1843, p. 283.)

On Jan. 9, 1844, Dr. Carew confirmed at Chinsura 32 persons, chiefly soldiers of the dépôt of H. M.'s Regt. established there. They had been prepared by the Rev. Fr. Boulogne, S. J. of Chandernagar. About 40 persons received Holy Communion on that occasion. (*B. C. H.*, 1844, Vol.

VI, p. 18.) One of the result of the Bishop's visit to Chinsura appears to have been that Mr. P. Barber of Chinsura, who had hitherto adhered to the Padroado, submitted to the Propaganda jurisdiction. (*Ibid.*, 1844, Vol. VI, p. 18.) On June 27, 1844, Dr. Carew again administered Confirmation to 40 persons at Chinsura and Holy Communion to 50. The Congregation was so large that more than 100 soldiers could see the ceremonies only from outside. At the end of the service, some of the non-commissioned officers and soldiers presented the Archbishop with Rs. 250 for the Orphanage of Calcutta and Rs. 45. 10 as. for the relief of the Gwalior Christians. (*B. C. H.*, 1844, Vol. VII, p. 3.) Another Confirmation service was conducted at Chinsura by Dr. Olliffe on Oct. 27, 1844, more than 20 of the military being confirmed. On Dec. 8, 25 others, about to march off to the Upper Provinces, received Confirmation at the hands of Dr. Olliffe. (*B. C. H.*, 1844, Vol. VII, pp. 240, 328.)

Dr. Carew reviewing the work done in his Vicariate during the year 1844 commends the zeal of the Rev. Mr. Boulogne at Chandernagar and Chinsura. "In both places, his mission had been productive of numerous blessings to the flock confided to him." (*B. C. H.*, 1845, Vol. VIII, Jan. 4, p. 2.)

On Jan. 19, 1845, Dr. Olliffe confirms about 25 recruits about to proceed to the United Provinces. (*B. C. H.*, 1845, Vol. VIII, p. 44.) A passing reference to Chinsura is found in a letter of Fr. Thomas Zubiburu, a Spanish Carmelite, dated Bow Bazar, Jan. 18, 1845. He visited Chinsura and states that owing to the zeal of Fr. Boulogne of Chandernagar the number of communicants both there and at Chinsura was on the increase (*ibid.*, pp. 44-45). Between May 11 and May 18, Fr. Zubiburu invested with the scapular 27 persons of Chinsura, all of whom went to Holy Communion (*ibid.*, p. 283). On Aug. 19, Dr. Carew confirmed 33 persons at Chinsura (*ibid.*, Vol. IX, p. 104.)

The following two letters show that at this time the Chaplain was fixed at least for a period at Chinsura.

Extract from a letter addressed to the Archbishop Vicar Apostolic by the Rev. Mr. Prendergast, Chinsurah.

Chinsurah, Oct. 28th, 1845,

My Lord Archbishop,

Everything goes on most prosperously here, thank God. We had forty communicants last Sunday morning and eleven the following morning. It is most consoling to witness the great improvement in the men. The little chapel is crowded every morning at Mass and also at night prayers. The choir sings at three different parts of the night prayers; the singing

is the greatest inducement to attend. I was never so impressed with the necessity of singing before. I pay the greatest attention to it myself, and am now perfect master of all they sing. I expect to be able to instruct those who may succeed the present men, and thus keep alive what has proved to be the means of doing so much good at present. The good cause of temperance is going on gloriously. It is now considered a great disgrace to be a drunkard. The Sergeants, Catholics and Protestants, are coming forward. It speaks well for our Fâtherland that the poor Irish recruits who have come here lately are among the first to do everything good. They come in crowds to the confessional, and are if possible more anxious to join the cause of temperance. From all this we may reasonably expect that they will become the honour and support of our holy religion in India. My Lord, I never expected to enjoy such real happiness in India as I do from all I have here stated. Mr. McGirr could tell you how edified he was at everything he witnessed during his stay here.

We have some very bad cases in hospital. The Cholera has swept away a few good men during the last week. I would like to go to Calcutta next week to see after the Chalice and vestments, but I fear the state of the Hospital will not allow me. Hoping your Grace continues to enjoy good health,

I remain, My Lord, Yours truly in Christ,

John Prendergast.

(Cf. *B. C. H.*, No. 18, Nov. 1, 1845, Vol. IX, p. 239.)

Chinsurah.

To The Most Rev. Dr. Carew, V. A. B.

The Rev. Mr. Prendergast has officiated at Chinsurah, for the last fourteen months. During that time, we have much pleasure in testifying that he has discharged his sacred duties with edification, advantage and kindness towards his congregation.

September 23rd, 1846.

John Vogel,

James Donoghue,

C. Brien,

M. W. Linch,

H. Handcock,

Simon Vogel,

E. Moore.

J. J. O'Brien,

Patk. McCarthy,

S. Sullivan.

(Cf. *B. C. H.*, No. 13, Sept. 26, 1846, Vol. XI, p. 172.)

Letter of the Rev. J. Prendergast, Catholic Chaplain of Chinsurah, To His Grace,—The Most Rev. Dr. Carew, V. A. B.

My Dear Lord Archbishop,—Some time has now elapsed since I had the happiness to acquaint you of what has been done and is doing in this

part of the vineyard, which your Grace has confided to my care. When I had the happiness of doing so last year, it was to me a source of pleasure, to find that what I then communicated, had met your Grace's approbation, for which you imparted your paternal benediction, and should I now be so fortunate as to merit and receive the same, I shall consider myself highly favored, this day being the Anniversary of my Ordination at your Grace's hands. For the summer months, our Barrack might justly be called "the deserted village," as its brave occupants were called away to the scene of arms, many of whom, I regret to hear, are now in another world. During this dreary interval, I was left to ruminate on the past, and to console myself with the cheering reflection, that the time was fast approaching when I would again be employed in doing the holy work of "Him Who sent me." The 31st Regiment returning to Europe, being flushed with honour and victory, was the first to enliven the scene. Though their stay was short, I could perceive their conduct to be in unison with that character which they so honourably established and supported during their servitude in India. Next in succession and in number, was the 32nd Regiment, from Europe. The Catholic portion of the Regiment was recruited in Ireland on their late return from Canada. Great mortality had prevailed, particularly among the women and children, though nothing could exceed the attention of the Doctors, the care and vigilance of the officers to arrest its progress. As I was anxious to labour, I confess my desire was perfectly gratified. The Hospital and confessional scarcely left me a moment to spare, and whatever labour had been undergone in both, was amply remunerated on hearing their heartfelt pleasure, when breathing the sweetness and freshness of the life of grace. I never parted with men with more sincere regret, and never saw soldiers who felt more truly grateful for the attention paid them. They left on the 20th ultimo, for Agra, where no doubt they will have every peculiar facility of perfecting what they had here commenced. At present we have recruits for several regiments in the country. Though they have but lately come to this station, I am sure your Grace will be gratified to hear that thirty of those good people approached the holy Communion on last Sunday morning—several had done so during the previous week, and many are now being prepared to enjoy the same happiness, before they leave, in a few days, to join their respective regiments. They have afforded me much pleasure for the time being, and I hope they will continue to give the same, to those who will have the care of their spiritual concerns in future.

Knowing, as I do, the generous dispositions of the Catholic soldiers, with what delight, My Lord, could I expatiate on their liberality and attachment to their holy religion? Men who can be converted to the great purposes

of their Creator, if moulded by congenial hands. I have also an idea of their faults, but if their state of life is duly considered and the other circumstances in which it is the holy will of God to place them, it will be found by the reflecting mind, that they are wanting neither in liberality nor in the observance of the religion of their persecuted fathers. When I hear their great Milesian names, I conclude they must be the descendants of those fathers, who were, in days gone by, in affluence and honour in the Island of Saints, but through their undying attachment to that religion, which was their "life, their sweetness, and their hope," their properties were confiscated, and their sons are now obliged to serve their Queen in a foreign land.

Hoping this epitome may not be uninteresting to your Grace,

I am, My Lord Archbishop,
Your dutiful and obedient servant,
J. Prendergast,
Catholic Chaplain.

CHINSURAH, Dec. 21st, 1846.

(Cf. *B. C. H.*, Dec. 26, 1896, Vol. XI, p. 357.)

Mrs. G. A. Angelbert [Engelbert?] of Arracan [Akyab?] sends Rs. 10 for the Chinsura Chapel. (*Ibid.*, 1846, Vol. XI, p. 358).

"Extract from a letter written by Rev. Mr. Prendergast, Chinsurah, to Rev. Mr. McCabe.

"Kindly tell the good Archbishop that over 100 approached the Holy Communion this week, and one good man was received into the one fold of the one Shepherd." (*B. C. H.*, 1847, Vol. XIII, Saturday, Nov. 20, p. 280.)

Mr. Simon Vogel of Chinsura sent on Oct. 22, 1850, Rs. 10 for the Bengal Catholic Orphanage, Calcutta. (*B. C. H.*, 1850, Vol. XIX, p. 223.)

Catholic Soldiers at Chinsurah.

To His Grace the Most Rev. Dr. Carew, Archbishop of Edessa, V. A. W. B.

My dear Lord Archbishop,—I am happy to inform your Grace that my humble exertions amongst the poor Irish soldiers are very successful. They flock around me to hear the word of God and ask for counsel and advice; their hearts and souls are cheered with the idea that a Priest is to remain with them for a few days, to afford them spiritual comfort, such as they were accustomed to receive from their good pastors in their own dear native country. Simple though my instructions may be in the discharge of the sacred

functions of my ministry, yet I feel happily convinced, that they are not in vain, for I find that these sincere Catholics, blessed as they are with the light of faith, guided and directed by the unerring Doctrine of Catholicity, and influenced by the sound principles of morality, so frequently inculcated, so earnestly recommended, and so deeply rooted in their minds from the earliest dawn of childhood, derive no inconsiderable benefit from them.

This consoling circumstance alone is more than sufficient to excite all the energies of my soul and induce me to labour strenuously amongst them ; to complain of too much labour, I dare not, for I am too richly compensated by their piety and zeal. Notwithstanding the hardships they endured for four months' tedious passage from Europe, the very evening they reached this station, numbers of them came to visit the House of God, when in humble adoration of the Deity they bent their knee in the pious attitude of prayer, and poured forth from their grateful hearts and souls their fervent meed of praise and thanksgivings to their Maker for the rich ineffable blessings bestowed so graciously upon them.

My dear Lord Archbishop, all that these good honest soldiers require to render them faithful to their God and sincerely devoted to their Religion,—dutiful subjects to their beloved Sovereign, obedient, docile and serviceable servants to the authorities placed over them, is to give them free, unrestricted, uncontrolled religious liberty and a suitable place of worship, where after the various fatigues and labours of the day they feel anxious to retire, to relieve their minds in the devout contemplation of their Heavenly Maker, where, with all humility and simplicity of heart and soul, they may adore the God who made them, and cheerfully submit themselves to all the decrees of His Divine Providence. Give to the poor Irish Soldier a place for Divine Worship and you will find him to be a brave, active and obedient subject, and one faithfully punctual in the discharge of all his duties. No wonder ; for at the shrine of prayer he learns to submit himself to the wise dispensations of Divine Providence ; he soothes all his sorrows, and offers up to his Sovereign Lord his trials and difficulties through life, and with Christian fortitude, patience and heavenly resignation he submits himself to the holy will of God.

On this subject I shall say no more, save this, that if the authorities were aware of the many advantages resulting from having a British Clergyman amongst the Catholic Soldiers, in the different stations throughout all India, they would not hesitate for a moment to give them a suitable place for divine worship, nor take into consideration the trifling stipend absolutely requisite for the support of a Priest. But the poor Catholic soldier must anxiously pray for better days, and wait patiently for a more liberal Government ; let him console himself, however, for the Priest will always be his friend, will stand by him on his bed of sickness, soothe all his sorrows and administer unto him

the consoling spiritual rites of the One, Holy, Catholic and Apostolic Church. The poor soldiers feel very much disheartened at the idea of my leaving them so soon : should your Grace deem it proper to leave me here for seven or eight days more, I shall be most happy to remain ; be assured, I have no sinecure amongst 400 Catholics, who are most anxious to comply with their religious duties, for I am occupied from morning till night with one duty or another, and I am certain that many of them will not be able to finish their confession, if I go this week to Calcutta.

An Irish soldier, who had been married in England by a Protestant Minister, tells me that he feels very unhappy, because the ceremony was not performed by a Clergyman of his own Church. He beseeches me most earnestly to marry him according to the rites of the Catholic Church and that his peace of mind will be restored. His Commanding Officer, he says, has no objection to his being married again.

A Protestant who was listening to me preaching on last Monday evening, is now preparing himself for baptism. At the request of his wife, who is a Catholic, I explained, last evening the nature and efficacy of the Sacrament of Penance ; being well pleased with all he heard, he said that he would feel thankful to me if I explained to him the nature of the other Sacraments.

My dear Lord, please favour me with one or two lines and direct me with regard to what I am to do ; excuse this tedious letter written in haste and I am afraid unintelligible.

In the interim, imploring your Grace's prayers and Apostolical benediction.

I have the honour to be, My Dear Lord,

Your affectionately and devotedly attached child,

Chinsurah, Nov. 12, 1851.

J. McCabe, Miss. Ap.

(Cf. *B. C. H.*, 1851, Vol. XXI, Nov 22, p. 284.)

The arrangements adopted for visiting the stations out of Calcutta in 1852 were as follows :

"The Catholics of Serampore and Barrackpore have an opportunity afforded them on three Sundays in each month, of assisting at Mass and of approaching the Holy Sacraments. On the last Sunday of the month, the Priest visits the Catholics at Chinsurah, and officiates in the morning for them, whilst in the evening of the same day, provision is made, at no small expense, for having Vespers sung and a Sermon in English preached at the Serampore Catholic Church. It may be here observed that, ordinarily, the Priest who visits Serampore arrives there on Saturday and returns to Calcutta in the course of the following Monday, thus affording an abundant opportunity for the sick and all others disposed to do so, to profit of his Ministry. The

monthly outlay of the Archbishop for the carrying out of these arrangements and for the support of a clergyman is little, if at all, short of Sixty Rupees."

(Cf. *B. C. H.*, No. 13, March 27, 1852. Vol. XXII, p. 171.)

Catholic Mission at Chinsurah.

My Dear Lord Archbishop and most Rev. Father,—Yesterday I wrote to your Grace, in order to inform you of my mission at Chinsurah: thanks to our Lord Jesus Christ, to His Blessed and Immaculate Mother, to St. Joseph, and particularly to my Patriarch and Father in Christ St. Francis, Protestant and Catholic fishes are coming every day into the net thrown from the bark of Peter.

This morning I received a Protestant into the bosom of the Holy Catholic Religion, to-morrow and the day after I shall receive the abjuration of two others, and I shall also baptise three children.

My dear Lord, I deserve not the grace granted to me by God, because I am a poor sinner. But seeing that God will honour the poor and lowly dress of St. Francis, I must say with my Patriarch in imitation of the Apostle: *mihi absit gloriari nisi in cruce Domini Nostri Jesu Christi.*

My dear Lord, before I leave Chinsurah, I wish to establish here the devotion of the Via Crucis; but, notwithstanding the special permission granted to me by His Holiness, I must ask your Grace's consent. I humbly beg your Grace to grant the same to me.

Permit me, my Lord, to ask your Grace for some books and Catechisms from Brother Francis for the Congregation of Chinsurah.

My dear Lord, notwithstanding my wish, I cannot go to Serampore for the next Sunday; I pray you to send a Priest to that station, for that festival; next week I will prepare the boys and girls for First Communion, and also some persons for Confirmation; when everything will be complete, I shall go back to Calcutta.

Asking your Grace's prayers and blessings for me, and for this Congregation, and kissing the Episcopal ring,

I remain, my dear Lord, And Most Rev. Father,
CHINSURAH, 28th April, 1853.

Your Grace's devoted servant,
F. Leon des Avranches, R. C. M.

(Cf. *B. C. H.*, May 7, 1853, Vol. 24, p. 258.)

"The Reverend Father Leo having just completed, for the present, his Mission at Chinsurah, states that there are now quartered in the Dépôt there, 174 Catholics; of those 93 are soldiers' children. During his stay at Chinsurah, 71 approached the Sacrament of Penance, 64 the Holy Communion, 8 of them for the first time, and three Protestant adults, together

with two Protestant children received conditional Baptism and were admitted into the Catholic Church. The Rev. Father will resume his duties soon again at Chinsurah, in order to prepare the children and some adults also for Confirmation." (Cf. *B. C. H.*, May 14, 1853, Vol. 24, p. 268.)

Fr. Leo des Avranches was a French Capuchin who had lately come to Bengal. Before his mission at Chinsura, he had visited Midnapur. (Cf. *B. C. H.*, 1853, April 16, pp. 215-216, 228-229, 267-268.) During his stay in Bengal, he published some historical notes on Abyssinia, (Cf. *ibid.*, 1853, Vol. 24, p. 352; Vol. 25, pp. 4, 32, 104, 244).

Between June 19 and 25, 1853, "the Archbishop administered confirmation to nine persons at Chinsurah, three of whom were received lately into the Catholic Communion, having been previously attached to Protestantism. Twelve others of the dépôt at Chinsurah received Confirmation in Calcutta, at the Catholic Cathedral on last Pentecost Sunday. After Confirmation, the Archbishop and the Gentlemen who accompanied him to Chinsurah, were most courteously entertained at breakfast by Lieutenants Lecky and Ellis, the Officers in charge of the Detachments of H. M.'s 18th and 80th Regiments now quartered at Chinsurah." (Cf. *B. C. H.*, June 25, 1853, Vol. 24, p. 351.)

Copy of a Letter from the Rev. Father Leo, Missionary Apostolic, to his Grace the Archbishop of Edessa, V. A. W. B. [Vicar Apostolic of Western Bengal].

My dear Lord Archbishop,—The Sacred Congregation of the Propaganda has at last obtained from the English Government, the permission to erect a prefecture apostolic in the Seychelles Islands, from which place I was expelled two years ago by the intrigues of the Protestant minister. As the Sacred Congregation thinks that my return thither would be useful for the spiritual welfare of my ancient Neophytes, it has sent me an order to return to the Seychelles.

But being without means sufficient for this long voyage, I come, my dear Lord Archbishop, to recommend myself to the charity of your Grace, in order to be able to accomplish in all things the will of the Sacred Congregation.

Your Grace will excuse my liberty, because *charitas benigna et patiens est*.

I ask your Grace's benediction, while I remain,

Your obdt. servant and son,

CALCUTTA, 1st July,

F. Leo, Cap. Mis.

His Grace's Reply.

My Dear Father Leo,—I deeply regret your approaching departure from this Mission. For the several months, during which you have been engaged

in it, your amiable, edifying, apostolic and disinterested example and labours have been a just theme of admiration and joy, both to the Clergy and Laity, and to no one more than to me. With a spirit worthy of your Holy Founder, you never for a moment showed the least concern for any pecuniary stipend or return, for your unceasing and fruitful labours amongst us in the Holy Ministry. All this, I have already represented in suitable terms of commendation to the Sacred Congregation, in the hope that, after a time, at least, you may be permitted to return to this Mission, where you are so justly beloved by the Faithful. During my late visit to Chinsurah, I witnessed with delight the evidences of warm, affectionate attachment evinced towards you by the men, women and children of the detachments of Regiments, chiefly Irish, now quartered there. It grieved me, that it was not in my power to give a favourable answer to their earnest fervent petitions, to have you left among them ; for such was their grateful anxiety on this head, that they said they would joyfully support you themselves, and share all they had with you, if you would but remain among them. I was proud of Catholic Ireland, when I saw the humblest and most neglected of her children doing honour to their Religion and Country, by exhibiting such affectionate reverence towards a Priest, who was a stranger and a Foreigner in their regard, solely on account of his sacred character, and because of his exalted virtues as a Priest, and as a humble Capuchin. You need not, my Dear Father Leo, fear that the faithful of Calcutta will allow you to be embarrassed for want of means, to pay your passage to Seychelles. No, far from it. For you will see, that in a few days you will have to answer, as our Lord's disciples answered, on the occasion of his thus interrogating them : " When I sent you without scrip or staff, did you want for anything ?" And they answered, " No." So it will be also in your regard.—You came amongst us poor and humble as becomes an Apostolic Missionary. Whilst you were with us, you were content with food, and raiment, and now that you are about to leave, in order to resume your Apostolic labours in Seychelles, the Faithful of Calcutta will not, I feel confident, evince less generosity in providing for your present wants, than they have hitherto uniformly shown towards every other Missionary Apostolic, who stood in need of their assistance. I now beg to enclose Rs. 50 as my contribution towards your passage expences, and with great gratitude for the services you have rendered to religion here, and best wishes for your future welfare, I remain, my dear Father Leo,

Yours faithfully,

P. J. Carew,

Archbishop V. A. W. B.

CATHEDRAL HOUSE, 1st July 1853.

(Cf. *B. C. H.*, July 2, 1853, Vol. 25, pp. 5-6.)

Letter of the Rev. Fr. Leo des Avranches to his Grace the Archbishop V. A. W. B.

My Very Dear Lord Archbishop and Most Rev. Father,—I cannot leave Calcutta without expressing to your Grace my very sincere thanks for all your Lordship has done for me during the time I remained in this Mission.

Your Grace's virtues, your real Apostolic disinterestedness, have truly excited my profound admiration. But your charity, kindness and affection for all, and particularly for me have captivated my heart and soul, and so, in leaving your Grace, I lose a good Father, a kind Prelate, under whom it is so easy to work in the Vineyard of Christ.

But soldier of the Gospel as I am, I am obliged to be obedient till death and to break with the feelings of my heart. So, my dear Lord, receive my sincere thanks, and, if I have in any way offended your Grace, I pray you to forgive my faults with the charity of Christ.

I thank also very sincerely all the Catholics of this Mission, who by their charitable alms have given me the means to proceed to Seychelles. I beg them to be charitable enough to join to their temporal charity the spiritual viaticum of their prayers, in order that God may remove every kind of difficulty and give me the grace to do always His Holy Will.

In my poor prayers, my dear Lord, I will remember every day my benefactors of Calcutta, in order to discharge myself of the spiritual debt, which I have contracted there. And if a glass of water given to a poor person in the name of the Lord shall be rewarded, what will be the recompense and merits of the pious persons who have contributed in my ministry to the propagation of the Gospel?

Benedicat me dextera tua, my Lord, and bless also my poor flock, whom I recommend to the prayers of your Grace and the Faithful.

I remain, my dear Lord Archbishop and most Rev. Father.

Your very obedient and devoted son,

F. Leo des Avranches,

Miss. Ap. Ord. Cap. and pro Mis. Apos. of Seychelles.

CALCUTTA, 17th Aug. 1853.

(Cf. *B. C. H.*, Aug. 20, 1853, Vol. 25, pp. 106-107.)

News about Fr. Leo des Avranches' journey and work in the Seychelles is given in the *B. C. H.*, 1854, Vol. 26, Febr. 11, pp. 37-74, and in a letter of Père Leo from the Seychelles, Febr. 14, 1854. (*Ibid.*, 1854, May 20, Vol. 26, pp. 270-271.)

Confirmation at Chinsurah.

Chapel Accommodation for the Catholic Military at Chinsurah and Fort William.

On last Tuesday, the octave of the Assumption of the B. V. Mary, the Archbishop, Vicar Apostolic W. B., administered the Sacrament of Confirmation to 47 male adults of the 3d Regt. of European Bengal Fusiliers, in the Chapel set apart in the Chinsurah Barracks, for the use of the Roman Catholic Military. The apartment, which now serves as a Roman Catholic Chapel is in every respect unfit for this present purpose. It is entirely too small for the Congregation of about 600 persons which resorts to it.—It is very badly ventilated; for, whilst the North and South aspects are wholly closed up, there is on the East side merely a small door for entrance, the West side, which is in this country, especially where there is no current, the least useful for ventilation, being the only one left open for the admission of air into the edifice.

We assure our readers that we do not exaggerate, when we state that it was a most distressing spectacle to behold six or seven hundred Europeans, Men, Women and Children, not merely crowded, but packed together, like herrings in a barrel, in this wretched godown, unfit to serve even for a Gentleman's Stable. Yet there that large Congregation had, as on every Sunday, to assemble also on last Tuesday, in order to assist at the Sacred Solemnity already designated.

Before the Ceremony had half terminated the Archbishop together with his Assistant Priest, Rev. Mr. Cheroutre, as well as every one present, even the youngest and most robust, was bathed in perspiration and quite exhausted by occasion of the confined, oppressive atmosphere of the apartment—and yet the day was, on the whole, by no means a hot one. It was, on the contrary, cloudy, and rendered agreeable by a gentle breeze from the South. Whilst touching on this subject, we may also advert to the similar wretched Chapel accommodation provided in Fort William, in what we are told is an abandoned Stable, for a Catholic Congregation of more than 500 persons. The grievance with regard to Fort William Roman Catholic Chapel has been, again and again, urged on the notice of Government, even by several Protestant Military Officials. But all to no purpose. When H. M.'s 18th Royal Irish Regt., which numbered on its roll 8 or 900 Catholics, was quartered in Fort William, the excuse then alleged for not giving the Catholic Soldiers suitable Chapel accommodation is said to have been that their particular case was only a transitory one, as it was not to be expected that any other Regiment, which might succeed the Royal Irish in Fort William, would contain an equal number of Catholics.

We have reason to know, that a like paltry, degrading subterfuge has been adopted in the way of excuse, for not providing proper Chapel accommodation at Chinsurah for the Catholics of the 3d Bengal European Fusiliers.

The policy which dictates this unworthy course of conduct towards the Catholic Military in India bespeaks not merely gross bigotry, but also, even in a human point of view, a narrow, short-sighted spurious political economy. For by occasion of it, not only are one-half or a third of the Soldiers excluded for want of Chapel accommodation from assisting on days of obligation at Mass and religious instructions, but, even with regard to those who can attend at Divine Service, their condition is rendered so pitiable by the close confined atmosphere of the Chapel, that the Priest feels it proper to detain the Congregation as briefly as possible.

Hence again, the duty of assisting at Divine Worship is rendered in the way just mentioned distasteful and oppressive to the Catholic Soldiers, and in these circumstances it is not surprising that, from time to time, many of them should profit of any excuse that may offer, to absent themselves from it, especially in a climate like that of India. This neglect of religious duty naturally leads those guilty of it to other irregularities and transgressions against military discipline. Imprisonment and other punishments, always detrimental in a pecuniary, as well as in a moral point of view to the public service, are sure to follow, as a matter of course, and thus, oftentimes, a Soldier, who, had his religious wants been in time duly attended to, would have done credit to himself and his Corps, becomes not only a useless, but even a dangerous character.

Moreover, especially in those Regiments, in which Catholics and Protestants are about equally numerous, and still more in those Corps, and there are not a few of them, in which the number of Catholics greatly preponderates over that of their Protestant Comrades, it must prove a humiliating and, at the same time, a very irritating annoyance to a Catholic Officer, or private, to see that, whilst his Protestant fellow-Soldiers, without any superior claim on the score of bravery or good conduct have a Church abundantly furnished with the luxuries, if we may so speak, of public worship, he, nevertheless, is consigned to a receptacle, by an egregious misnomer, called a Chapel, which an English Nobleman would feel ashamed to make use of almost even for his kennel.¹

(Cf. *B. C. H.*, No. 9, Aug. 26, 1854, Vol. 27, pp. 115—116.)

¹ *The B. C. H.* was examined up to June 1855 inclusively. For the contents we had, however, to trust the indexes. The volumes from June 1855 to June 1865 are wanting in the Goethal's Indian Library of St. Xavier's College.

No. 5530.

To DR. THOMAS OLLIFFE, Bishop & Vicar of Bengal.

FORT WILLIAM, *12th January*, 1856.

Sir,—With reference to your letter of 8th January current, I have the honour to inform you, that, as the Barracks at Chinsurah are about to be improved and extended, I regret that I cannot without the orders of Government comply with your application to provide Quarters for one of your Clergymen. If however you will refer the matter to Government, I will be happy to comply promptly with any orders I may receive.

I have the honour to be, Sir,

Your obedient servant,

Sd. ? Colonel.

Chief Engineer, Lower Provinces.

No. 781.

To The Bishop and Vicar Apostolic of Bengal.

Mily: Dept.

Right Reverend Sir,

In reply to your letter of the 29th. January 1856, I am desired to state that, upon enquiry in the proper quarter, it appears that there is no spare room in the Barracks at Chinsurah, nor is there any quarter available there for the Roman Catholic Clergyman.

I am, Right Revd. Sir,

Your most obedt. Servant,

?

Council Chamber, Secretary to the Govt. of India in the Mily: Dept.
FORT WILLIAM, *The 28th. March*, 1856.

To Colonel Birch,

Military Secretary to the Government of India.

Sir, May I beg you will represent to the most Noble the Governor-General in Council that the room now used in the Chinsurah Barracks as a Catholic Chapel, being on the ground floor, is damp and unsuited for that sacred purpose, and therefore that I should feel very thankful, if His Lordship would kindly direct it to be exchanged for a drier and more airy apartment upstairs, and would order suitable quarters to be granted to the Chaplain whom I intend locating there on the arrival of the new detachment.

I have the honour to be, Sir,

Your most obedient servant,

[Sd.] T. Olliffe,

Bishop and Vicar Apostolic of Western Bengal.

CATHOLIC CATHEDRAL, *29th January*, 1856.

No. 377.

From R. B. Chapman, Esqr.,

Offg. Under-Secr. to the Govt. of India, Home (Ecclesl.) Dept.

To The Right Revd. T. Olliffe, D. D.,

Bishop & Vicar Apostolic of Western Bengal.

Dated the 20th February, 1857.

Right Revd. Sir,—I am directed to acknowledge the receipt of your letter, dated the 29th December last, soliciting sanction to certain monthly charges for the Chapels at Dum Dum and Chinsurah.

2. The Right Hon'ble the Governor-General in Council is of opinion that the following scale will suffice for each of the Chapels, and this has been accordingly sanctioned :—

	Rs.
1 Furash	... 5
1 Sweeper	... 3
Lighting	... 10
Contingencies	... 5
	—
Total	... 23
	—

3. With regard to the charges on account of organists and singers, His Lordship in Council observes that he is precluded from sanctioning any expense on this account, the Hon'ble the Court of Directors having repeatedly expressed the opinion that such charges are to be defrayed by the Congregations of the respective Churches.

4. The necessary communication will be made through the Military Department, to the Military Auditor General, to pass the charges for the Chapels at Dum Dum and Chinsurah, on the above scale for this month.

I have the honour to be, Sir,

Your most obedient servant,

(Sd.) R. B. Chapman,

Offg. Under-Secr. to the Government of India.

No. 271.

Ordered that a Copy of the foregoing letter be sent to the Military Department, in continuation of the communication from the Financial Department, dated the 6th instant.

R. B. Chapman,

Offg. Under-Secr. to the Government of India.¹

"A rumour has got abroad, we know not on what authority, and we shall be very happy to hear it contradicted if false, and give publicity to the contradiction, that the Goanese Catholic Church and Cemetery at Chinsurah are about to be sold to the Rajah of Burdwan. We believe that up to the present time no contract of sale has been concluded, and we sincerely hope that such a thing will not take place, for it grates upon one's religious feelings to think that a temple of the true God in which the Divine Mysteries of redemption have been so often celebrated, should be made over to a pagan hindoo; and who knows, perhaps converted into a Pagoda of Kali or Doorga. And then again, what will become of the graves and of the remains of the Christian dead? Who will guarantee them from desecration? And have not the friends of the deceased who have purchased vaults in the cemetery some voice in the matter? Surely these considerations should make the projectors pause before the final step.

(Cf. *Indo-Europ. Corresp.*, 1867, Jan. 19, p. 29.)

To The Editor of the "Indian Daily News and Bengal Hurkarn."

Sir,—What will you say to the following report? The Roman Catholic Church is sold to the Maharaja of Burdwan for 15,000 Rupees; the conclusion of the bargain is delayed for the sanction of the Archbishop of Goa.

Now you know well that all the graves were purchased by the relatives of the deceased; can they again be sold? This is for the public, or those interested, to say or find out. I myself will look upon it as faith broken to the public by the seller,—at least I hope that the public papers will give their full opinion.

Yours, &c.,
One Interested.

(Cf. *Indo-Europ. Corresp.*, 1867, Jan. 19, p. 40.)¹

Rumours are in circulation that the Chinsurah depôt will shortly be removed to Allahabad. This step will become a matter of necessity with the opening of the overland route, when Calcutta will cease to be a military port of embarkation, or will, at latest, only continue to discharge that office until the railway line be completed between Agra and Bombay.—*Englishman*.

(Cf. *Indo-Europ. Corresp.*, 1867, March 2, p. 124.)

1. The Old Portuguese Church was not sold; but, perhaps the adjoining property, which till quite recently belonged to the Maharaja of Burdwan. In that case were there any graves in that property? In the Church itself there are only 2 inscriptions, and the grounds around it are so narrow that they can never have been used for a cemetery. It is scarcely likely that the old Catholic Cemetery, about a 5 minutes' walk from the Church, be alluded to in the above passages.

To The Editor of the Indo-European Correspondence.

Dear Sir,

The question, long mooted, as to the existence or non-existence of Chinsurah as a military station or depôt, will be shortly decided, probably within the next 4 or 5 months. A few days ago, I was told by an officer that the Secretary of State for India, Sir Stafford Northcote, had given an order, that a plan and map of the cantonments and of the whole station of Chinsurah should be drawn out and sent to him as soon as possible. The fiat of the great man will then be uttered and our fate will be decided. It is indeed to be hoped that his decision will be favourable ; for it would be a great pity to let our splendid range of barracks, our magnificent hospital, and the officers' quarters go to ruin and decay, or even to apply them to any other purpose. As a military station, it is a thousand degrees superior to Dum Dum, and has many advantages over it. It is within a favourable distance of Calcutta, so that troops and recruits arriving from Europe can be landed here at the very end of the barracks, without going to Calcutta, and, being situated at a short distance from the Railway, invalids and time-expired men can be comfortably accommodated until the ships be ready to receive them. The great and, in fact, only objection to it, is its smallness. The cantonments are very circumscribed and are almost surrounded by bazaars. They form as nearly as possible the segment of a circle, of which the chord is the third of a mile long, and the perpendicular about one-fourth of a mile. A few months ago, Sir John Lawrence visited the station, and it seems that his opinion was very favourable to it, as he gave orders that the boundaries should be greatly extended. Mr. Montessor, the Commissioner of the district, came here for the purpose of carrying out the orders of the Viceroy, but after remaining here for some weeks, busily engaged in examining, surveying and estimating the values of the houses and grounds, proposed to be purchased by the Government and added to the Cantonments, the expense was found to be so great, that the matter was allowed to drop. I was told that 50 lacs was the sum estimated, and the Government of India not having that small sum ready at hand, Chinsurah is still *in statu quo*. The station is well drained and kept very clean, the barracks and hospital well ventilated, and the consequence is that it is very healthy. Even during the last cold season, when many hundreds of invalids passed through here, the deaths were very few, and those who died here, brought death with them into the station in the shape of asthma, consumption, dysentery, etc. The Commanding Officer, Captain Brown, is, to use a hackneyed phrase, the right man in the right place. It was he who, by his own unaided exertions, caused the Government to increase the pay of the soldier wives, from Rs. 5 to Rs. 8 per month, and many stories could be told of his kindly feelings towards poor widows and orphans. He is a strict but

kind old soldier, who performs his own duties faithfully, and at the same time takes care that all his subordinates do theirs ; a fact to which they will all testify. He possesses the very admirable quality, one not very common in superiors, of seeing everything, not with the eyes of others, but with his own eyes. Every day, at no stated hour, he walks round the cantonments, visits the barracks, hospital and out-houses, and, if he finds anything wrong or out of order, the head of that particular department is sent for, and has a gentle hint and caution administered to him to mind his business better. Our great drawback to this station, however, is the want of a Catholic Chapel for the soldiers. The Chapel at present, and for the last 20 years, is simply a godown. On its right are the Commissariat stores of rum and beer ; on the left are the Quarter Master's stores ; on top other store-rooms, and in front (oh ! tell it not in Gath) are the public privies. It will contain about 180 persons, whilst very often there are 350 or 400 Catholics to attend Divine worship. It is indeed to be hoped that, should the great man in London decide in favour of Chinsurah being continued as a military dépôt or station—and there is no doubt but he will—the Government of India will, for its own credit at least, provide some other place as a Catholic Chapel. The Protestant Church is the old one built by the Dutch ; the Presbyterians have a snug, tidy little chapel ; the Armenians have a pretty Church ; the Portuguese Chapel is not yet commenced, but the ground is ready ; but every place of worship in the station is superior to the ugly little Chapel of the Catholic soldiers. Now as Mrs. Gamp says, "such a state of things hought never for to be," so we will have patience for a few months longer until we hear what Sir Stafford Northcote will say, and then we will loudly tell the Government what we think, and say to them that they must and shall give us a little Chapel in which we will have room, at least, to breathe in on Sunday mornings when we assemble to worship God.

(Cf. *Indo-European Correspondence*, Calcutta, 1867, Nov. 2, p. 610.)

We are glad to state that the Rev. Fr. O'Donoghue, Catholic Chaplain of Chinsurah, whose leg was lately broken by a fall, is now in a fair way to recover, thought still suffering severely from the injuries he has received.

(Cf. *Indo-Europ. Corresp.*, April 10, 1869, p. 197.)

APPENDIX C.

REFERENCE TO BANDEL AND CHINSURA.

We have had occasion of handling repeatedly all the Catholic newspapers of Calcutta from 1839 to the present day. As we went along, we noted some references to Bandel and Chinsura, but it was only at a late stage of our researches that we thought of marking all the passages. Our index does not, therefore, dispense the future historian of the Portuguese Missions in Bengal from going again laboriously through most of the volumes we have handled.

In the *Bengal Catholic Herald*.

Bandel.—1847, Pt. II, 263—4; '49, Pt. I, Letter from Bansbaria, Hooghly Dt., 191—2; '55, (*Bandel Novena*), Pt. I, 2, 19, 120, 144.

In the *Indo-European Correspondence*.

Chinsura.—1867, 610.

Bandel.—1873, 665; Bishops of Mailapur (by Col. A. S. Allen), 174; '74—5 (nil); '76 nothing noted, except perhaps at pages 171, 801—3, 822—3, 931—6, 951, 971—5; '77, 928, 941—2; '78, 208, 807, 928; '79, 81, 188, 428—9, 661—8, 706, 881, 901, 931; '80, 421, 861; '81, 218, 412, 557, 1105, 1106; '82, 169, 182, 204, 577, 612, 817, 1105, 1139—40; '83, 158, 444, 1057, 1081, 1092, 1117—8; '84, 228—9, 1057, 1081, 1093, 1115; '85, 152, 159, 182, 457, 1033, 1057, 1094; '86, 222, 231, 253, 1038, 1094; '87, 173, 192, 1057, 1094; '88, 182—3, 481, 1083, 2005, 2018—9; '89, 219, 253, 542, 1057, 1086, 1118, 1145—6; '90, 182, 208, 470—1, 540, 577, 614—5, 1086, 1116; '91, 121, 158, 656, 1033, 1057, 1093; '92, 1033, 1057, 1092; '93, 150, 180—1, 481, 492, 505, 1057, 1081, 1117; '94, 121, 157, 481, 1057, 1081; '95, 192, 229, 278, 325, 481, 541, 638, 865, 1057, 1081, 1093, 1118, '96, 145, 169, 181, 204, 457, 470, 494, 543, 854, 1032, 1057, 1095; '97, 193, 229, 481, 589 (bis), 660, 877, 935, 1033, 1093; '98, 481, 541, 1022—3, 1045 (bis), 1057, 1069, 1093—4; '99, 157, 181, 447, 481, 493, 517, 1080, 1094, 1140; 1900, 206, 228, 481, 516, 780, 803—4, 948, 1045, 1057, 1081, 1091, 1116; '01, 181, 204, 1081, 1093, 1117; '02, 145, 180—1, 451, 492, 1095, 1118.

In the *Catholic Herald of India*.

1903, 13, 181, 205, 470, 1071; '04, 181, 446, 1069; '05, 493, 1069; '06, 207, 496, 1095; '07, 335, 737; '08, 157, 352, 722; '09, 126, 287, 318, 718; '10, 94, 163, 338, 724; '11, 145, 170, 209, 337, 722.

H. HOSTEN, S. J.



THE HEBER MONUMENT. MADRAS CATHEDRAL

Leaves from the Editor's Note-Book.

IT may be supposed that the following order of Council achieved the result desired, but, in case the evil complained of should repeat itself, it will serve a useful purpose if the following Circular be reprinted. It must, however, be conceded that in ordinary business practice requires that all letters should be signed in such a way as to call for the services of an expert to identify the person of the writer.

TO JOHN REED, ESQR.
At Chittagong.

FORT WILLIAM,
The 6th August, 1773.

SIR,

Understanding it has been the custom of some of our Collectors to correspond with each other in the Persian Language, we now think it necessary expressly to prohibit this practice, as well [because] it is improper between English Collectors, as because when they are not possessed of an immediate and actual knowledge of that language, it may occasionally subject them to be imposed upon by their Munshees, and be productive of the consequence of embroiling the officers of the respective Districts.

We have not had any information of this practice having been adopted by you, but we circulate these directions to you that they may remain an outstanding order in your Collectorship.

We are, Sir, etc.,
W. ALDERSEY.
P. M. DACRES.
H. GOODWIN.
J. GRAHAM.

An even more objectionable practice than conducting official correspondence in an unknown tongue was the habit of taking leave from India without first acquainting the proper authority with the fact of one's departure. It will perhaps tend to strengthen the hands of the Accountant-General if we

reproduce a decision of the Governor-General and Council of date 29th January, 1781.

"It having been lately found to have been a practice with persons belonging to the Hon'ble Company's Service of going to Europe not to allow their request of the Board's permission for the purpose to be delivered until they have left the place, the Board think proper to give public notice that persons so acting in future will not be permitted to resign the Hon'ble Company's Service but as quitting it without leave, and that proper notice of their conduct will be regularly transmitted to the Hon'ble Court of Directors."

It must be confessed that regulations of the kind are calculated to restrict the amenities of an honourable profession, and are therefore to be regretted. To take leave without first applying for it might be supposed to be the same thing as taking "French leave": but is this the case? "French leave" appears to be the soldier's claim to take what he chooses at his own valuation. On the other hand, Dr. Brewer tells us that "even to the present time" a Frenchman who wishes to excuse himself from going to a café or a theatre, because he is in debt, exclaims "Non, non, Je suis Angli." *i.e.* "I am cleared out." The anxiety of the Company's Servants in the latter part of the eighteenth century to leave Bengal, was not the want but the abundance of money.

The following extracts from the Letter of the Court of Directors to Bengal, dated 16th March, 1768, are of considerable interest. Paragraph 27, which deals with the propriety of the Governor making an annual tour, shows in a most striking way the limits of the office which Warren Hastings took over in 1772 and left so great in 1785.

THE COURT OF DIRECTORS TO BENGAL,
16th March, 1768.

17. We are very well pleased with your attention to our interest in increasing the revenues of the Calcutta lands, yet at the same time we must repeat our directions that, having once nearly ascertained the value of these or any other lands, you should let them on long leases, lest new demands should give use to new oppressions.
18. We are very well satisfied with the collection of the Revenues at Burdwan. We observe you have recalled the Council established there except one servant. We take it for granted that

you found it necessary to leave him there ; yet his office requires some explanation as we do not see what use he is of, the administration being entirely in the hands of the Rajah, who, having executed his *Kistbundee*, has nothing more to do than to pay in the amount of the appointed periods.

19. We do not very well understand your motives for consenting to advances of money to the Midnapore Zemindars for the cultivation of their lands. If it is to be applied to the cultivation of waste or the improvement of poor lands, it may be very right, because it will ultimately tend to the increase of the revenues, but we fear it may open a door to bad debts and chicanery.
20. We observe with pleasure Mr. Graham's assiduity in investigating the state of the provinces of Midnapore and Jellalore, and hope you have turned your attention to applying proper remedies to the distresses of those Provinces arising from the overflowings of the rivers and the want of hands for cultivation. The banking of the rivers is an object of such public utility as merits your countenance. You will, therefore, do well to advance the money to the Rajahs or Zemindars necessary for that purpose, or do it on the Company's account conditionally that the rent shall be raised in proportion. By this assistance and by letting the uncultivated lands or talooks on long leases, industry will be left to its free course, and we imagine population will follow.
21. We are very glad that Mahomed Reza Cawn has acquitted himself so much to your satisfaction. Assure him of our approbation and protection, and of the sense we entertain of his services.
23. We do not approve the permitting the Ministers to hold lands on their own account, it being a contradiction in the nature of their office that they should hold those countries over which themselves are established a check and controul : and, therefore, we think permitting Mahomed Reza Cawn to hold the Nabobship of Dacca is improper.
24. We have no reason to suspect that the province of Dacca is not let to the best advantage, yet we cannot avoid taking notice of your omitting to reply to an observation we made in our letter of the 19th February 1766 on the dispute between the late Nabob Meer Jaffier and Mahomed Reza Cawn on the deficiency in the Dacca Revenues, and we are further to remark that in an estimate of the Revenues in our possession (a copy of which is a number in the packet), the province of Dacca is estimated at Rupees 25,13,867. The expences of the collections are also higher than any other

- province. Upon the whole we think this subject merits an enquiry.
25. We expect to hear a rigorous scrutiny was made into the great deficiency in the Revenues of Dinagepore and that the rank or importance of the offender has not exempted him from justice.
 26. We are desirous to have the security of property so much established in the Provinces as the nature of the Government and disposition of the people will admit. With this view, we wish to see as much of the spirit of our laws of inheritance adopted by the Country Government as can be made agreeable to them, particularly that they should relax from the power of seizing the effects of those who die without children, and also adopt the right of bequeathing by will. These, we conceive, would be the best means of discouraging the secret hoarding of money and establishing a right in the subject to their property. You will be the best judges how far this can be done, consistent with the claims of the Rajahs and landholders and the established customs of the country.
 27. We do not altogether agree with Lord Clive in the necessity of the Governors making an annual tour of the Provinces. The majesty and dignity of the Government still resides in the Nabob and his ministers, and they only are known to the inhabitants as the power to whom they are accountable. Any great violence or oppressions will most probably reach the ear of the Resident at the Darbar who can immediately exercise his influence to get them redressed. But, if the Governor carries with him in his tour the authority of the State, it gives the subject the idea of a divided Government. If, nevertheless it is found necessary, we expect it shall be made without ostentation or expensive parade.

In the letter just quoted, the Directors desire to assure Mahomed Reza Cawn "of our approbation and protection, and of the sense we entertain of his services." Alas! so nigh is grandeur to our dust! In the 78th paragraph of their letter of March 17, 1769, the Directors inflict a "very severe censure" on their Council in Bengal for withholding information as to "the charge against Mahomed Reza Cawn of not having accounted to the Nabob Meer Jaffier [Mir Jafar] for the revenues of the Dacca Province." By the letter of the Directors of 10th April 1771 it appears that Mahomed Reza Khan had accepted the farm of the revenues of the Dacca *Chakla* at the rate of Rs. 38,86,242: but he had actually paid in only Rs. 29,63,281. There might be a sufficient explanation for the discrepancy, but the Directors



**SACRED TO THE MEMORY
OF THE RIGHT REV. THOMAS DEALTRY D.D.**

LONG BISHOP OF THIS DIOCESE

**WHO LABOURED FAITHFULLY IN THE SERVICE OF THE GOSPEL IN INDIA
HE WAS APPOINTED A CHURCHMAN ON THE BENGAL ESTABLISHMENT IN THE YEAR 1829
AND SUBSEQUENTLY HELD THE OFFICE OF ARCHDEACON OF CALCUTTA FOR 14 YEARS
HE ENTERED INTO REST ON THE 5TH OF MARCH 1861 IN THE 66TH YEAR OF HIS AGE
AND THE TWELFTH OF HIS EPISCOPATE.**

**THIS MONUMENT IS ERECTED BY FRIENDS IN INDIA
IN TESTIMONY OF THE ESTEEM AND VENERATION WHICH HIS EARNEST AND DEVOTED MINISTRY
COMBINED WITH A DISPOSITION NATURALLY KIND AND GENEROUS
SECURED TO HIM FROM ALL CLASSES IN THIS PRESIDENCY.**

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complained that the Calcutta authorities had left the matter uninvestigated. On August 28, 1771, the Directors wrote :

13. The numberless complaints which you say you have received from the merchants of Calcutta respecting the Salt Trade and the perwannahs granted under the seal of Mahomed Reza Cawn for a monopoly of the trade for three years, exhibit a scene so contrary to our expectations, so opposite to our intentions, and so contradictory to our positive commands, that we can by no means approve your conduct either towards Mahomed Reza Cawn or Telukee Ram, the latter of whom, under different Zemindars, was, it seems, the man appointed to the actual monopoly of that article. We are well persuaded that Mahomed Reza Cawn could not be so easily imposed upon, as he pretended to have been, by persons who are said to have solicited the perwannahs. It is not at all probable that he could believe that these salt works were unoccupied, while so many merchants were even clamorous for a share in the trade. Even supposing he had believed it, as he owns that he was at that time in Calcutta, his plain duty was to have represented the matter directly to our Governor and Council, and not to have granted very extraordinary privileges to individuals in direct contradiction to the Company's orders, with which he was perfectly acquainted. But it appears to us very probable that Mahomed Cawn's undue influence had totally discouraged the merchants, and it is no wonder they became willing to receive their money when they could no longer indulge.
-

On the following day, the Directors added :—

14. As Mahomed Reza Cawn had the express orders of the Company and the regulations of the Committee before him for his guidance, we are greatly astonished that he should presume, on such frivolous pretences, to disobey the one and totally disregard the other : and, it is impossible, after detecting him in such conduct, that we should any longer consider him as a proper object of that full confidence hitherto reposed in him. We have in this transaction the clearest proof of his secretly counteracting our positive commands, and we must conclude that he will not scruple to repeat the same practices whenever self-interest and a favourable opportunity occurs for that purpose.

On the 29th August, the Directors wrote :—

18. Notwithstanding we observe that Mahomed Reza Cawn complained of a monopoly of rice being carried on by other persons, we have received information that he himself, in the very height of the famine, has been guilty of great oppressions ; That he has been guilty of stopping the merchants' boats, loaded with rice and other provisions intended for the supply of Muxadavad, and has forcibly compelled owners to sell their rice to him, at a price so cheap as from 25 to 30 Seers per Rupee and re-sold it afterwards at the rate of 3 or 4 seers Per Rupee, and all other eatables in proportion ; and that altho' it is affirmed this conduct of Mahomud Reza Cawn has operated in the destruction of many thousands of people, yet it has been overlooked by those in power, who ought to have prevented him from acting in a manner so inhuman, and so very unworthy the station which he fills, as Naib Dewan of the Province of Bengal.
19. We have repeatedly directed you to enquire into the very large balances said to be due from Mahomud Reza Cawn on account of the Dacca Revenues ; and upon the whole, nothing of consequence has been produced by our frequent orders on this subject. But after such a discovery of flagrant duplicity in Mahomud Reza Cawn, we cannot persuade ourselves that his bare assertion, of having accounted for all the money collected, ought to have the least credit with us. The unadjusted balances amount to a very large sum, and we are determined that either he shall prove to us, that he did not collect the whole Revenue, and what part was remitted, and to whom all abatements were specifically made, or refund to the Sircar all the balances due from the chucla of Dacca during the time he rented the Revenues of that District.
20. When we expected that the influence and protection of the Company would have had such happy effects throughout the Provinces of Bengal as would ensure to us a considerable increase in the Revenues of the Dewanny, we cannot but be deeply affected to see ourselves disappointed in that reasonable expectation and to experience such a reverse as now appears by the great diminution of those Revenues, particularly in the Province of Bahar. Indeed, when we turn our view to the flourishing state of Burdwan and the increasing revenue of that Province, under the immediate inspection our of servants, we cannot but conclude that the diminution of the Dewanny Revenues must have been owing

to the misconduct or malversation of those who have had the Superintendency of the collections.

21. But as we have further reasons to suspect that large sums have, by violent oppressive means, been actually collected by Mahomed Reza Cawn, on account of the Dewanny Revenues, great part of which he has appropriated to his own use, or distributed amongst the creatures of his power and the instruments of his oppressions, we should not think ourselves justified to the Company or the public were we to leave him in future the management of the Dewanny Collections ; and as the transferring the like trust to any other minister could yield us little prospect of reaping any benefit from the change, we are necessitated to seek by other means the full advantage we have to expect from the grant of the Dewanny. It is therefore our determination to stand forth as Duan, and by the agency of the Company's servants, to take upon ourselves the entire care and management of the revenues. In confidence, therefore, of your abilities to plan and execute this important work, we hereby authorize and require you to divest Mahomed Reza Cawn and every person employed by or in conjunction with him or acting under his influence of any further charge or direction in the business of the collection ; and we trust that in the office of Duan you will adopt such regulations and pursue such measures as shall at once ensure to us every possible advantage and free the ryots from the oppressions of zemindars and petty tyrants under which they may have been suffered to remain, from the interested view of those whose influence and authority should have been exerted for their relief and protection.
22. From the grounds that we have to suspect that Mahomed Reza Cawn has abused the trust reposed in him and been guilty of many acts of violence and injustice towards his countrymen, we deem insufficient the depriving him of a station which may be made subservient to the most corrupt purposes ; it is therefore our pleasure and command that you enter into a minute investigation not only of the causes to which the decrease of revenue may be ascribed, but also into Mahomed Reza Cawn's general conduct during the time the Dewanny revenues have been under his charge. And, as the several complaints and accusations already noticed to you, are of a nature too serious to be suffered to pass over without the most rigid enquiry, we have directed our President to order him to repair to Calcutta there to answer to the facts which shall be alleged against him, both in respect to his

public administration and private conduct. And while we enjoin you to pursue your researches with unremitting care and attention, we expect you to obtain not only a just and adequate restitution of all sums which may have been withheld from the Circar or the Company, either by embezzlement or collusion, but also the redress of such injuries as individuals may have sustained by the exercise of his power or the effects of his avarice.

23. As such appearances of corrupt practices in the administration of Mahomed Reza Cawn leave us room to apprehend that he may have been equally unfaithful in the discharge of the trust he held under the Nabob, we further direct that you make a full and strict enquiry concerning the application of the large sums which have passed through his hands on account of the annual stipends paid to successive Nabobs in consequence of the Treaty in 1765 for the maintenance of their family and the charge of sepoy for the support of their dignity and if it shall appear that any part thereof has not been duly accounted for by him, we require you to demand and receive for the benefit of the Circar the amount of all such sums as he may have withheld or applied to his own separate use.
24. Though we have not a doubt but that by the exertion of your abilities and the care and assiduity of our servants in the superintendency of the revenue the collections will be conducted with more advantage to the Company and ease to the natives than by the means of a Naib Duan, we are fully sensible of the expediency of supporting some ostensible minister in the Company's interest at the Nabob's Court to transact the political affairs of the Circar and interpose between the Company and the subjects of any European Power in all cases where they may thwart our interest or encroach on our authority. And as Mahomed Reza Cawn can no longer be considered by us as one to whom such a power can safely be committed, we trust to your local knowledge the selection of some person well qualified for the affairs of Government and of whose attachment to the Company you shall be well assured. Such person you will recommend to the Nabob to succeed Mahomed Reza as Minister of the Government and Guardian of the Nabob's minority; and we persuade ourselves that the Nabob will pay such regard to your recommendation as to invest him with the necessary power and authority.
25. As the advantages which the Company may receive from the appointment of such Minister will depend on his readiness to



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promote our views and advance our interest, we are willing to allow him so liberal a gratification as may excite his zeal and ensure his attachment to the company. We therefore empower you to grant to the person whom you shall think worthy of this trust an annual allowance not exceeding three laaks of rupees, which we consider not only as a munificent reward for any services he shall render the Company but sufficient to enable him to support his station with suitable rank and dignity. And here we must add that in the choice you shall make of a person to be the active Minister of the Nabob's government, we hope and trust that you will show yourselves worthy of the confidence that we have placed in you, by being actuated therein by no other motives than those of the public good and the safety and interest of the Company.

26. As the disbursement of the sums allotted to the Nabob for the maintenance of his household and family and the support of his dignity will pass through the hands of the Minister who shall be selected by you, conformable to our preceding orders, we expect that you will require such Minister to deliver annually to your Board a regular and exact account of the application of the several sums paid by the Company to the Nabob. This you will strictly examine and we trust that you will not suffer any part of the Nabob's stipend to be appropriated to the Minister's own use, or wasted among the unnecessary dependents of the Court, but that the whole amount be applied to the purposes for which it was assigned by us.

Between the years 1814 and 1876 there were seven Bishops of Calcutta, one of whom (Bishop Wilson) occupied the see for twenty-six years. From 1814 to 1871 there were only four Archdeacons. Of the first Archdeacon very little is known, there being practically no records of his work extant in the Archdeacon's Office. A somewhat meagre monument is to be found in the chancel of St. John's Church : it records :—

HENRY LLOYD LORING,
First Archdeacon of Calcutta,
died 4th September 1822,
Aged 38 years.

An humble, pure and heavenly-minded heart,
Beloved in life and lamented in death ;
This amiable Christian
has left an impression on the hearts of those
who knew him, which no time can efface.

It is written in the deepest lines on theirs,
 who in deference to the humility of his character,
 yet, anxious to record his virtues, have placed
 this simple tablet.

Archdeacon Loring was interred in the South Park Street Burial Ground on the 4th September, 1822 : but the official register does not show the site of the grave. The next two Archdeacons were men of some renown, both of them becoming Bishops of Madras. Daniel Corrie was appointed Archdeacon in 1823, was consecrated Bishop of Madras in 1835, and died February 5th 1837, aged 59. Thomas Dealtry succeeded to the Archdeaconry in 1835, when Corrie went home to be consecrated Bishop. Dealtry was consecrated for Madras in 1849, succeeding to Bishop George John Trevor Spencer, who resigned in that year and died in 1866. John Henry Pratt became Archdeacon of Calcutta in 1849, and died at Ghazipur on December 28th 1871, having served in the Bengal Ecclesiastical Establishment for thirty-three years, and held the Archdeaconry for twenty-two.

Col. D. G. Crawford writes to me :—

The following epitaph may be seen in the old burial ground of Brighton around St. Nicholas Church. The tombstone stands on the north side of the Church. Most of the other tombs in the churchyard are of much older date.

“ Sacred / to the Memory of / SAKE DEEN MAHOMED, / of Patna,
 Hindoostan, / who died on the 24th of February 1851, / aged 101
 years. / And of Jane his wife / who died / on the 26th of December
 1850 / aged 70 years.”

On page 25 of the present volume, Mr. Sandys writes : “ On January 15, 1893, the Rev. A. Clifford was consecrated Bishop of Lucknow in St. Paul’s Cathedral Calcutta, being the first Bishop to be actually consecrated in India.” Mr. Sandys, of course, means the first Anglican Bishop, but he has overlooked the interesting fact that the first Anglican Bishop consecrated in India was Dr. Macdougall, whom many of us can remember in his later years as a Canon of Winchester Cathedral. Macdougall was consecrated to the See of Lahore at St. Paul’s Cathedral Calcutta in 1855 by Bishop Wilson, assisted by Bishop Dealtry of Madras and Bishop Smith

of Victoria. He is the "brave Macdougall" of Kingsley's poem from which the following lines are so often quoted :

" Do the work that's nearest
Though it be dull at whiles,
Helping when you see them
Lame dogs are stiles."

Within the gateway of the Metropolitan's Palace in Chowringhi there is a massive Chinese bell. It would be interesting to discover its history. The following is a translation of the inscription on the bell. The "fourth year of Chand Lung" is said to be 1720 A. D.

BELL AT LIMBO AND PLACED IN THE SAINTS' CHURCH.

With joy and gladness we place this bell in the Church, so that the sound of its pealing may not only be heard close by but afar.

The Saints have their dwelling place everywhere.

If you believe, you will follow God's way and will find easy access to Him.

On hearing the sound of the bell, you will be brought to a recollection of your sins.

Even the dead on hearing the sound of the bell will ascend to heaven.

We on this earth are burning in fire, on hearing the sound of this bell, will escape out of its heat to a cooler place.

Those who believe in God shall all become saints.

Chan Lung [Viceroy of] Thai-chin in his 4th year, on a lucky day in November, made this bell.

Quong-Si [Viceroy of] Thai-Chin in his 17th year made this inscription.

The Bishop's Palace was once the property of the Hon'ble Mr. Wilberforce Bird. It was purchased in 1849 by Bishop Daniel Wilson for Rs. 55,000 and the same Prelate spent Rs. 24,000 on improvements to the building.

WALTER K. FIRMINGER.

The Calcutta Printed Indian Postage Stamps of 1854-55.

THE announcement made of the gift by the Government of India to the Royal Philatelic Society of nine lithographic stones and four engraved copper plates used in the production of the earliest Indian postage stamps and essays in Calcutta in the mid fifties is not only of philatelic interest, but also of general moment. His Excellency the Viceroy has offered them to the Society as relics of "considerable historic interest," and, needless to say, his offer has been accepted with gratitude. The present writer had more than once availed himself of the opportunity at the Survey Office in Calcutta of handling these valuable reminders of a long-ago period of postal activity, and when resident in that city, more than once unsuccessfully urged their being placed in the Victoria Memorial Hall collection as worthy of permanent deposit there. Since his return from India he has again called public attention to them at the Margate Congress and elsewhere, and now India's loss has resulted in London's gain.

In commenting on the gift the *London Philatelist* dwells upon the suitability of the Royal Philatelic Society to be the recipient of this "rich and valuable donation," which will form a fitting appanage to the plates already reposing in Southampton Row of early Mauritius, Prince Edward's Island, South Australia, and other dominions. The monumental work, "The Postage and Telegraph Stamps of British India," was published under the auspices of the Philatelic Society of India, and two of its authors (Sir C. Stewart-Wilson and Mr. L. L. R. Hansbury), together with that Society's then Honorary Secretary (the present writer), are all now members of the Council of the Royal Philatelic Society.

The earliest Indian postage stamps known as the "Scinde-Daks" were locally issued for Scinde by Sir Bartle Frere in 1852, but their use had been discontinued prior to the appearance of the issues for the whole of India of 1854-55. The quaint little red, white and blue trio, bearing the Company's modified broad arrow badge (well-known to Clive) used from the time of Charles II, had run its course by 30th September 1854, after which the unused stock was destroyed, and the Pan-Indian stamps appeared.

A postal system of a kind had already been established by Clive (1766) and improved upon by Warren Hastings (1774), and in 1837 an elaboration of it was established which held its ground with more or less success until the stamps made from the stones and plates now given by the Viceroy to London appeared.

At first the Court of Directors was disposed to rely permanently upon Indian made stamps and, in 1853 Colonel Forbes of the Calcutta Mint produced a design for a stamp showing the conventional "Lion and Palm-tree" as borne on the gold mohur coin of 1847 from a die of Wyon's engraving, and it is not without interest to note in passing that this same design is the subject of the obverse of the medal of the Philatelic Society of India formed in 1897. "The Postage and Telegraph Stamps of India," (to which this writer is much indebted for material for this article) tells the story in detail of the delays resulting from the experiments and enquiries on the part of the Mint authorities, until ultimately, at the end of 1854, Captain H. L. Thuillier, Deputy Surveyor-General in charge of departmental lithography at the Survey Office, relieving the Mint, successfully undertook the manufacture of the first stamps of India which now rank with many other much-sought-after issues of the early days of Philately. There is no occasion to describe the Thuillier-Numeroodin stamps here. All are well known to both philatelists and the general public. Considering the circumstances of their origin, (ink, chemicals, paper and other necessities of manufacture all proved unaccommodating) and the time pressure under which they were created, they are among the miracles of their kind, reflecting the greatest credit upon the skill of Baboo Numerodeen, the artist chiefly responsible for the execution of the work and upon the patience and energy of all concerned. Numerodeen is one of the natives of India whose fame has long survived him. Captain Thuillier died as General Sir Henry Edward Landor Thuillier, C. S. I., in June 1906 at the age of ninety-two.

A two anna stamp (turned out by the Calcutta Mint) appeared in 1854.

Various circumstances transpiring, it was not deemed advisable to rely upon India as the source of supply for the growing colossal requirements of the Indian postal system, and in November 1855 the first Indian stamps made in England by Messrs De La Rue & Co., reached Calcutta and were brought into use. Now as then, the firm of De La Rue & Co., are still the makers of India's stamps. There is a story that very grave apprehension prevailed in India that the first De La Rue consignment would not arrive in time to obviate a stamp-famine. The local stamps were rapidly being absorbed, and it is believed by some that the Mint had made the necessary preliminary arrangements for a "Lion and Plam-tree" provisional issue in the event of the non-arrival of the earliest steel engraved stamps from home. The consignment, however, arrived in time.

The following is a list of the Survey Office issues between May 1854 and August 1855 :—

½ anna, blue	...	...	...	36,694,080
1 anna, red	...	...	...	9,378,432
4 annas, red and blue—				
Stamps 18 mm apart	...	...	7,38,960	
" 6 mm apart	...	...	2,85,864	
" 2½ mm apart	...	...	6,35,160	
				<u>1,659,984</u>
			Total	... <u>47,732,496</u>

The figures of issue of the Mint-made 2 annas green are not available, but it is believed that not more than a million were printed.

Retouches in the designs abound, and marginal devices vary. Reminders were called in and destroyed early in 1858.

The stones, etc., presented to the Royal Philatelic Society include those used in the production of essays as well as of actual stamps.

The making of the Thuillier-Numerodeen Indian stamps of 1854-55 in Calcutta is one of the things upon which the city has the right to pride herself. After the Scinde Dâks they were the first postage stamps to appear not only in India but in Asia. The rightful permanent resting place for the stones, etc., from which they were made, was the Victoria Memorial Hall on the Maidan; but failing the Hall, the present writer, as curator of the Royal Philatelic Society's collection, is with others anticipating their arrival in London with no small degree of satisfaction. They rank with the best of the relics of early Philately still extant, and, having played a conspicuous part upon the stage of public affairs in the historical days when British India was scarcely the consolidation now known to us, the record of their departure from Calcutta for perpetual preservation in London may not be deemed unworthy of the pages of *Bengal : Past & Present*.

WILMOT CORFIELD.

The Old Dutch Church at Chinsurah.

THOUGH the Dutch Church at Chinsurah is the oldest building in Bengal used for the worship of the Anglican Church, the history of that body in Bengal starts at the neighbouring town of Hughli, where a factory of the East India Company was established in 1660. To this Station the first Anglican chaplain in Bengal—the Rev. John Evans—was posted in 1678, as chaplain of the Bay; he served at Hughli until the factory was temporarily abandoned in 1684. Evans' life is fully treated by Archdeacon Hyde in his *Parochial Annals of Bengal*. The Author of the *Hughli District Gazetteer* (1909) says that a chapel existed here in 1679 and gives Hyde as his authority. As a matter of fact Hyde gives an account of the chapel and services at Surat in 1633, and suggests that this represents the ideal at which Evans was aiming. It is probable, however, that a room in the factory was at first used for divine service, and this idea is supported by a book published at Delhi about 1680 *Tarikh-i-Khaji Khan* (quoted by Col. Crawford I.M.S. on this point in his *Brief History of the Hughli District* 1903) which says "In the churches of the English who are also Christians, there are no figures set up as idols. The writer of these pages has frequently visited these places and has conversed with their learned men, and records what he has seen." This passage follows immediately on a description of the Portuguese at Hughli, and the Bandel Priory, and may refer to an English chapel. Evans returned home in 1689 and was made Bishop of Bangor and later of Meath. He had amassed a large fortune in India which enabled him to become a founder and benefactor of the S.P.G. and S.P.C.K.

The New East India Company occupied Hughli from 1699-1704 and a chaplain was stationed here for a time until it was finally abandoned after the union of the two Companies in Bengal.

Chinsurah the chief Bengal factory of the Dutch East India Company was founded about 1656. The place where the first Dutch services were held is not mentioned, nor is there any record of any Dutch pastor being here. The station applied to Negapatam for a pastor in 1742, but there was not one available. Chaplains were regularly appointed for their south Indian stations by the Dutch, but at Chinsurah services were regularly conducted by an official known as the "Zeckentrooster" or

"Consoler of the Sick," who read public prayers, visited the sick, and buried the dead. Baptisms and Marriages are said by Joseph (*Calcutta Review*) to have been performed by the English Clergy, from Calcutta.

The Church at Chinsurah is a building of three distinct ages. The earliest part is the tower at the south end which was built by J. A. Schiterman in 1742 (not as Wilson, *Bengal Inscriptions* 1896, says, 1747). Schiterman, who was Director or Governor of Chinsurah is the traditional builder of the Commissioner's house formerly occupied by the Directors. A slab was found at the base of the Church tower in 1907, which has the inscription.

"Gebow Wdoor. J. A. Schiterman
Road Extrordinar Van Nederlands
India en Director De Ser Bengalase
Directie & & Anno 1742."

This tower was 72 feet high and had a steeple, a chiming clock and bell in it. The steeple and the upper part of the tower fell in the cyclone of October 5th 1864.

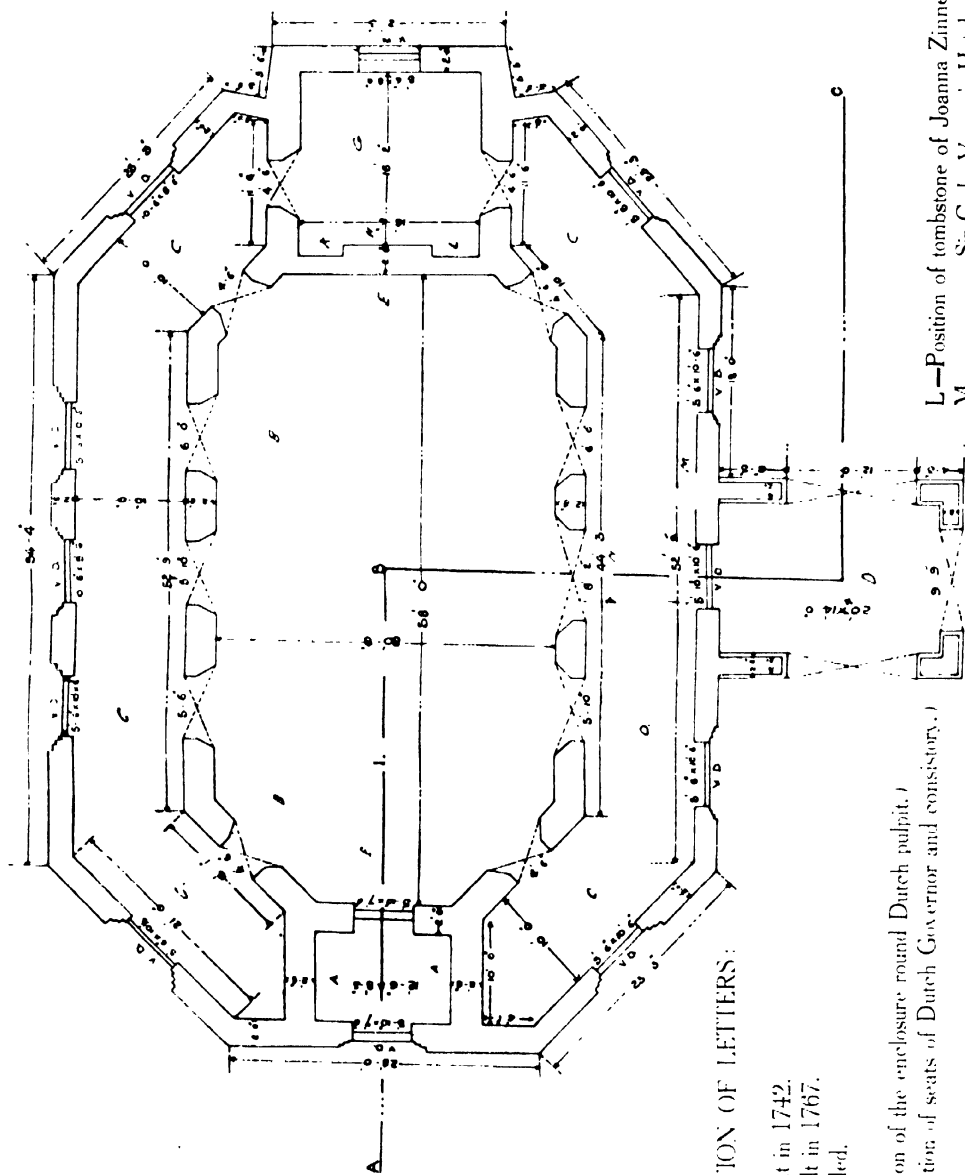
A tower is drawn in the lower left hand corner of Fr. J. Tiefentaller's picture of Chinsurah in 1765. This, from its position, seems to be the church tower, and shows it before the church was added. The tower and the church (without the outer aisle) are shown in Hodges' print of the "Dutch Station at Chinsurah 1806" see *Bengal : Past & Present* Vol. V).

The second part of the building is the nave of the church which is an octagonal structure thirty-eight feet high, fifty-eight feet long and thirty feet eight inches wide. The walls of this part of the church and the tower are 2 ft. 8 inches thick. The building was added to the tower in 1767 by Sir George Vernet.

Wilson gives a few particulars of Vernet's career. He was born in Gravenhage in 1711 and was in his youth a Court page of Louis XV. Coming to India before 1750 he was second of council at Kalkapur in 1756, where he assisted the English fugitives from Kassimbazar and became a friend of Hastings and Watts. He was Director of Bengal 1765-70 and died at Batavia in 1775. A hatchment to his memory exists in Chinsurah church, and a tombstone in the Cemetery (Wilson No. 457) to the memory of Mrs. H. A. Borwater who died in 1793 records that she was "the relict of Hon'ble George. Louis Vernet Ci-divant Director of the Dutch E. I. Company in Bengal."

The date of building the church is recorded on a medallion over the original east door which reads "Ad maiorem Dei gloriam edificare jussit G. Vernet A.D. 1767" (Wilson No. 424).

The original internal fittings of the church were similar to those of other Dutch churches in India. These have survived with a little modification at



EXPLANATION OF LETTERS:

- A—Tower, built in 1742.
- BB—Nave, built in 1767.
- CC—Aisle added.
- D—Porch.
- E—Altar (position of the enclosure round Dutch pulpit.)
- F—Organ (position of seats of Dutch Governor and consistory.)
- G—Vestry.
- H—Position of slab recording Schiermann's tower.
- K— " " tombstone of Petrus Zinner.
- L—Position of tombstone of Joanna Zinner.
- M— " " Sir G. L. Vernet's Hatchment.
- N— " " medallion recording the building of the Church.
- O—Fort.

PLAN OF DUTCH CHURCH AT CHINSURAH.

Negapatam to the present day. At Chinsurah, at the present altar-end a railed-in space was raised above the floor of the church on three steps and entrance to it was made by means of a door from the back, the pulpit was here. At the opposite end, under the tower was another raised space also railed in, in which were the seats of the "consistory" (or "vestry") of the church, and the official seat of the Director of the Settlement. After 1824 the church was adapted for Anglican services, the altar being put inside the rails at the North end, the pulpit and reading desk outside them. The opposite space was used by the military authorities to accommodate the band of the Depot, until the troops from the station, were removed. In 1870, the P.W.D. took over the church, and about 1880 the platforms and the seats in the aisle were removed, the door to the vestry was blocked up, and the present arrangements made to suit the necessities of the diminished European population.

The first minister of the church was the famous Rev. J. Z. Kiernander who settled at Chinsurah in 1789 and was appointed Chaplain on Rs. 25 a month. He ceased to be chaplain on the English occupation in 1795. Chinsurah was occupied by the English from 1795 to 18th September 1817, when it was given back to the Dutch; during this time the London Missionary Society worked in the station and the church was used by the Rev. Nathaniel Forsyth from 1798-1816. Forsyth's work is recorded on his tombstone in Chinsurah Cemetery (Wilson No. 470) in terms, which while paying a high tribute to his work, "as the first zealous and Protestant Minister of Chinsurah" are scarcely kind to his more famous predecessor. The S. P. G. began mission work at Chinsurah in 1823, just previous to its final surrender by the Dutch and continued until 1837. The Dutch finally handed over the settlement on 17th March 1824, in exchange for Sumatra. On the surrender of the town, the church, the cemetery and Mrs. Yeates' tomb were handed over to the Bishop of Calcutta. The Military Department took over the Dutch Barracks and added considerably to them establishing a depôt for invalids, and newly arrived drafts. About this time 1825-1835 the outer aisle of the church was built. It is octagonal in shape and surrounds the original church except for the tower. The aisle is 10 ft. wide and 27 ft. high, the walls are 2 ft. thick. The porch was also added at the same time. The fact that this aisle is a later addition is not stated in print, but there is a local tradition that it was so; also Hodges' print, already mentioned, shows the church without the external aisle, and the types of building of the two aisles are quite distinct. The addition of the aisle increased the seating capacity, and Archdeacon Pratt gives it as 670 in 1847 which must have taxed the accommodation of the church to the full. Government stationed a chaplain at Chinsurah from 1826 to 1875 when the place became an out-station of Barrackpur until 1906, and after that of Howrah.

The internal fittings of the church are of some interest, the most important of them being the series of fourteen hatchments which are fixed to the walls of the church. As ten of them are older than the church, this is certainly not their original position, but it is probable that they were in the fort. The inscriptions are given in full with the heraldic description of the arms by Wilson, (*Bengal Inscriptions*, Nos. 413-423 and 425-427.) The other fittings of the church are not of the same interest. The fort is a black serpentine block which according to tradition was brought from England and given to the church in the early days of the English occupation. In the garden are two old guns forming the bases of the lamp-standards, which tradition declares to date from the times of the Dutch. The chalice and paten date from 1870 or 1871. The altar, cross, candlesticks and pannels at the east end are not old. There is a pair of old Sheffield candlesticks on the harmonium.

In the vestry besides the slab recording the building of the tower already referred to, two other memorial stones have been fixed on the wall for preservation. The latter were originally in the Dutch cemetery and were placed here about 1885. The inscriptions are not in Wilson and read :—

1. PETRUS Andres Zinner. Gebooren Den 2 (9) April 1769 Overladen I (7) X Led 1769 Zoon Van dan Capil Militar Jan Handrik Zinner.

Soo ghy nubent was ick voor dese

Soo ick nuben sult ghy ook noc weise

The slab is decorated with two skeletons and an hour glass.

2. ARNOLDA JONANNA. Dochter Van Den Capitain Militar Van Handrik Zinner. Gebooren Dan II Feb. A. D. 1765. Over laden den 12 Feb. A. D. 1767 and jaren 10 linren.

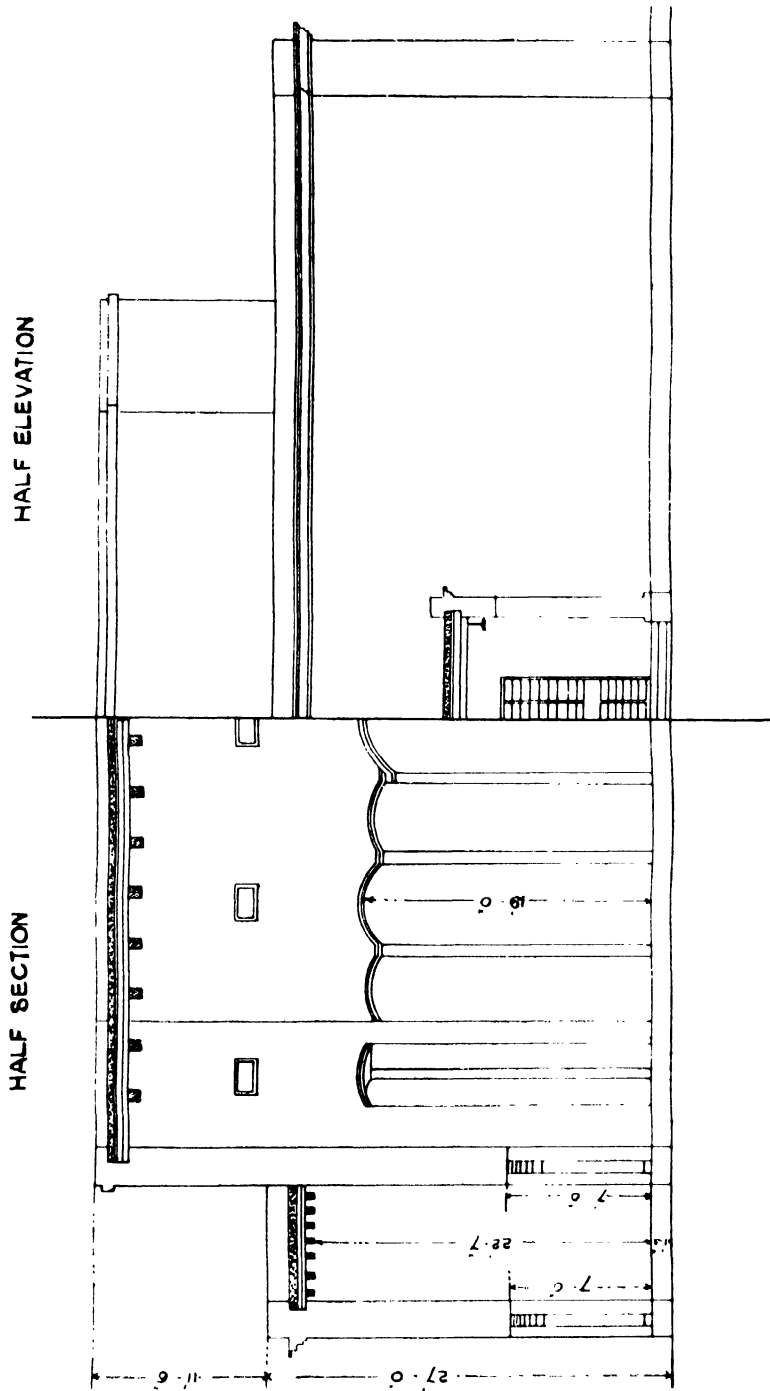
Wilson (No. 449) gives the inscription to a third child of the same family who died Oct. 7-16 1768 seven months and eighteen days.

The Chinsurah cemetery contains a large number of graves, dating from the Dutch and English occupation. Wilson (Nos. 439-482) gives inscriptions of some at length, though others escaped his researches.

Near the 4th furlong post of the 25th mile of the Grand Trunk Road is the tomb of Mrs. Susanna Yeates This tomb is not in Wilson, but described by Col. Crawford (*Bengal : Past & Present* Vol. III) as follows :—

"The Tomb is a fine old mausoleum some thirty feet high. An arched chamber some fifteen feet high stands on a small slate plinth six feet high and above it rises a dome with a small pinnacle on its summit. Round the dome, in letters nearly a foot high, is inscribed the name of the occupant of the tomb 'Susanna Anna Maria Yeates' who died 12th May 1809. In the large chamber is a slab with an epitaph in Dutch."

"Ter Gedagtemis Van Susanna Anna Maria Yeates Geboore Verkerk Obit Den 12th May Anno 1809.



Ik lag in het graft zonder geklag
Enrust dar tot den jongsten dag
Dan zult gy Heer ? myu graft out dekken
En myter Eeuwige Vrengd verstrekken."

This may be translated as follows :—

To the memory of Susanna Anna Maria Yeates, neé Verkerk. Died the
12th May 1909.

"I lie in the grave without complaint,
In rest until the judgment Day
Then shall you, Lord, open my grave
And take me away to eternal Joy"

Mrs. Yeates in her will left Rs. 4000 the interest of which after the repairs of the tomb had been met, was to be given to the poor, this forms the Chinsurah Poor Fund administered by the Collector which gives small pensions to various poor Christians at the present day. She also left sixty bighas of land to the station as a burial ground. This was handed over to the Bishop of Calcutta in 1825. The fact that the church owned this land was lost sight of, and some of it was lost. Under a recent order of the High Court the interest can be applied for an educational purpose.

The information in these notes besides the authorities mentioned below is largely derived from the recollections of Miss Baboneau, for many years a resident in Chinsurah to whose help the author is much indebted. The printed authorities quoted are as follows :—

Archdeacon Hyde, *Parochial Annals of Bengal*; Col. D. G. Crawford, *History of Hughli District* 1903, *Hughli District Gazetteer* 1909. J. C. Marshman's *Notes on the Right Bank of the Hughli*. "Calcutta Review" Vol. IV July, Decr. 1845. *Bengal Past and Present* Vol. III P. 198-199; Vol. V. Page 231; Vol. X; Wilson's *Bengal Monuments and Inscriptions* 1896, page 122-124 and the Records of the Church. For comparison with the Dutch churches of South India reference to Rev. F. Penny's *The Church in Madras* is useful.

H. F. FULFORD WILLIAMS.

APPENDIX.

The annexed list is Wilson's description of the Chinsurah hatchments.

THE ENGLISH CHURCH, CHINSURA.

Formerly The Dutch Church.

Built By Sir G. Vernet in 1767. Steeple Built by Schiterman in 1744.

- | | | | | |
|-----|-----------------|-----------------------------|---|--|
| 413 | 13 Aug.
1662 | W. A. | Obijt. W. A. den 13 Augustus
ano. 1662. | This inscription and the fourteen inscriptions which follow, except No. 424, are on lozenge-shaped hatchments hung high up near the roof of the church.

Crest: a moor's head coupé sable filletted or. Arms: two fleurs-de-lys gules.
(This is really 1668). |
| 414 | 19 June
1665 | Rogier Van Heyningen | Obijt. r. v. h. den 9 Juni anno 1665. | Crest: a lion decouped gules. Arms: or, in chief a lion decouped gules, in base three pellets. |
| 415 | 26 Oct.
1676 | Francois De Hase | Obijt de Hasenvelter den 26 October anno 1676. | Below this are two names, each over a coat of arms. Van Wissel Van Essen. Only one coat decipherable, viz, crest a demi hare courant; arms: gules two stars or in chief a hare courantor. |
| 416 | 19 May
1683 | Nicholaas Bankes | N. B. Obijt 19 Meij Ao. 1683. | Crest: a horse's head erased argent. Arms: party per pale argent and sable, dexter a demi eagle displayed sable, sinister, what seems to be a trade mark, thus
4
N.B. |
| 417 | 5 Jan.
1685 | Marten Huysman | M. H. Obijt 5 Juni Ano. 1685. | (Governor 1684). |
| 418 | 12 Jan.
1701 | Pieter Van Dishoek | P. V. D. Obijt 12 Janu. Ao. 1701. | Crest: three torches argent flamed gules. Arms: party per fess gules and sable. Not very clear. |
| 419 | 25 Nov.
1733 | R. B. | R. B. Obijt 28 Novr. a. 1733. | Crest, a bear sejant sable. Arms gules two bears sejant sable. Knight's helmet. |
| 420 | 27 Mar.
1770 | Theodora Hendrica Faure. | THEODORA HENDRICA PIEKENBROEK, in Huijsvrouw Van D. Agtbr. Heer Boudewijn Verselevel Faure oud eerste secretaris van D. Hooge Regering en Directeur van Bengalen, geboren tot Batavia 21 Julij anno 1746 obijt tot Bengalen den 27 Maart a 1770 oud 23 Jaaren S Maan on 6 daagen. | Arms on a lozenge: argent a griffin rampart gules. Surmounted by the coronet of a Countess. |
| 421 | 6 May.
1770 | Boudewijn Verselevel Faure. | BOUDEWIJN VERSELEWEL FAURE in leeven oud eerste secretarius van de Hooge Regering en Directeur van Bengalen Geboren tot Dendermonde den 25 Jan 1734 obijt tot Bengalen 6 Meij a 1770 oud 36 jaaren 3 Maan en 11 daagen. | Crest: two wings argent and gules. Arms: party per fess or, and chequy of argent and gules, in chief a bull's head coupé sable. |

- 422 15 Dec. Theodora T. A. BODLE ob. 15 Dec. 1774 No crest. Arms : quarterly, 1st and 4th an angel displayed proper. 2nd and 3rd azure, 3 fleurs-de-lys or, coronet of a Marquis, supporters, 2 griffins, party per pale azure and argent.
1774 Antoinette, *Mejuffrouw Bodle.* Act. 45.
- 423 13 Dec. Sir George Den Weledelen Archthaaeren Heer No crest. Arms : gules a bend sinister argent, in dexter chief a star argent.
1775 Louis Vernet. GEORGE LOUIS VERNET in leeven Directeur van Bengalen, geboren tot's Gravenhage Di, 11 Januarij ano. 1711 obijt tot Batavia den 13 December 1775 oud 64 Jaar. Vernet was related to the famous painter of that name. He was in his youth one of the pages to Louis XV. He came to India some years before 1750, and was in that year, if not earlier, in Bengal. In the year 1756 Vernet, who was then second of the Dutch Factory at Calcapore, showed much kindness to the English at Cossimbazar. In the year 1758, Vernet was Chief at Calcapore.
(Governor 1764-70)
- 424 Do. Ditto Admaiozem Dei gloriam edificare jussit. G. VERNET A.D. 1767. This inscription is on a convex oval medallion over the east entrance door.
- 425 31 Jan. Tammerus TAMMERUS CANTER VISS-
1778 Canter cher in leeven Opperman secunde der Bengalische Directie en opper hoofde te Cassimbasa Geb. te Pen[jum] in Vriesland den 11 Augustus ann : 1729 ob. te Cossimbasaar den (31) Januar : anno 1778 oud 48 Jaaren 5 maanden en 20 daagen. Arms : quarterly, 1st and 4th argent, two muskets crossed in saltire over a sword in pale, all proper ; 2nd sable, 3 mullets in fess or ; 3rd gules, 3 scollops argent. The crest has peeled off, and so have the letters within brackets.
- 426 23 Aug. Pieter PIETER BRUEYS van's Hage Crest : a flower gules Arms :
1793 Brueys. Opperman en Hoofde Administrateur Overleeden te Chintsura, den 23 Augustus Anno 1793 in den Ouderdom van 52 Jaaran 9 maanden 17 dagen. party pe pale vert and argent, dexter a column argent crowned or, sinister a flower gules.
- 427 25 Sep. John Isinck. Jno. ISINCK geb. 9 Julij 1709 te No coat of arms
17 Groningen. Gestorven 25 Sept. 17.

One Hundred and Forty-Five Years at the Old or Mission Church, Calcutta—III.

APPENDIX I.

MINISTERS OF THE OLD OR MISSION CHURCH.

THE Old or Mission Church was founded in May 1767 and dedicated for Divine Worship on the 4th Sunday in Advent, December 1770.

I. UNDER THE S. P. C. K.

1770-1787, REV. JOHN ZACHARIAH KIERNANDER, Missionary, S. P. C. K., Founder of the Church. He was assisted by Padre Bento de Souza (1770-1786) ; Padre Marcellino Joseph Ramalhet (1772-1783) and by REV. JOHN CHRISTMAN DIRMER, S. P. C. K. Missionary 1775-1783.

The Church was purchased by Mr. Charles Grant, and Trustees appointed, in October 1787.

1787-1789. REV. DAVID BROWN, M.A., Chaplain to the Hon'ble East India Company, undertook the Ministry of the Old Church voluntarily when there was no Missionary attached to it. He was assisted by some of the chaplains from time to time, *e.g.*, by Rev. Messrs. Blanshard and Owen.

1789-1790. REV. A. T. CLARKE, Missionary, S. P. C. K., left within a year.

1790-1797. REV. DAVID BROWN again took charge assisted by Rev. John Owen, and from 1797 by DR. CLAUDIUS BUCHANAN.

1797. REV. W. T. RINGELTAUBE, Missionary, S. P. C. K., left within a few months of his arrival.

Again the Rev. David Brown came to the rescue, and carried on the Old Church till 1806 with the help of Dr. Buchanan. The Rev. Henry Martyn's first visit was in 1806 for five months.

The S. P. C. K. having failed to supply suitable men for the Church, Mr. Grant prevailed on the E. I. Company to send a chaplain to take charge. Lord Moira sanctioned a 2nd chaplain.

II. UNDER GOVERNMENT CHAPLAINS.

SENIOR CHAPLAINS.

JUNIOR CHAPLAINS.

1808. REV. T. T. THOMASON M.A., (assisted by Rev. D. Brown till his death in 1812.

1812. Rev. Daniel Corrie took charge during Thomason's illness.

SENIOR.

JUNIOR.

1813 Rev. T. T. Thomason, M.A.

Rev. T. Robertson.

1822

Rev. G. W. Crauford

1824 REV. G. W. CRAUFORD M.A., on Thomason's appointment to St. John's.

1827 REV. F. GOODE on Crauford's going to Bareilly.

Rev. A. Hammond.

1828 Rev. T. T. Thomason, M.A.

SENIOR.		JUNIOR.
1829	REV. THOMAS DEALTRY, M.A.	
1831	"	Rev. R. B. Boyes, B.A.
1835	" (now Archdeacon)	
1838	"	Rev. H. S. Fisher and Rev. F. W. Wybrow of C. M. S.
1841	"	Rev. H. Moule, B.A., Mar.-July.
1842	"	Rev. J. Vaughan.
1843	"	Rev. J. C. Quartley.
1844	"	Rev. H. Thomas.
1848	REV. H. THOMAS, M.A.	
1850	"	Rev J. Coley.
1852	"	Rev. F. W. Vaux.
1854	REV. H. HUTTON, M.A.	Rev H. Smith.

Negotiations were now begun with the C. M. S. to undertake the patronage.

1855	"	Rev. E. T. R. Moncrieff and Rev. T. Thomas.
1856	"	Rev. G. Lovely and Rev. M. D. C. Walters.
1863	REV. G. LOVELY, M.A.	Rev. M. D. C. Walters.
1869	Rev. M. D. C. Walters	Rev. E. C. Stuart, Secy. of C. M. S.

III. UNDER THE C. M. S.

INCUMBENT.		ASSISTANT.
1869	Dec. 23, REV. E. C. STUART, B.A.	Rev. E. C. Stuart till Mar. 1872.
1871	Dec. REV. J. WELLAND, B.A.	Rev. M. Goldsmith, M.A.
1873		Rev. A. Clifford, M.A.
1874	Dec.	Rev. D. L. Barry, M.A. Secy., C. M. S.
1876	REV. A. CLIFFORD, M.A.	Rev. H. D. Williamson, M.A.
1878	"	Rev. H. P. Parker, M.A., Secy., C. M. S.
1878	Nov.	Rev. H. P. Parker, M.A., Secy., C. M. S.
1878	Dec. Rev. J. Welland, B.A.	
1879	Rev. C. S. HARINGTON, M.A.	Rev. A. Clifford, M.A., Secy., C. M. S.
1885	Rev. C. S. Harington	"
1889	Mar. REV. A. H. BOWMAN, M.A.	Rev. P. Ireland Jones, M.A., Secy., C. M. S.
1890	Dec. Rev. H. GOULDSMITH, M.A.	Rev. H. D. Williamson, M.A., Secy., C. M. S.
1892	Sept.	Rev. A. W. Crockett, M.A.
1893	Mar.	
1895	Dec.	Rev. W. H. Ball, Secy., C. M. S.
1896	Mar. Rev. C. G. MYLREA, M.A.	Rev. C. L. Olsen.
1897	Feb. Rev H Gouldsmith, M.A.	
	Dec.	
1900	Feb. Rev. E. T. Sandys, M.A., took temporary charge	Rev. E. T. Sandys, M.A., Secy., C. M. S.
	Apl. Rev. A. H. Bowman, M.A.	
	Dec. REV. S. H. CLARK, M.A.	Rev. W. H. Ball, Secy., C. M. S.
1902	Feb.	Rev. L. K. Morton and Rev. S. D. Hinde, M.A.
1906	Dec.	Rev. T. Lenman.
1907	Nov. REV. C. G. CURISON, M.A.	Rev. A. H. Bowman, M.A.
1908	Feb. REV. F. B. HADOW, M.A.	Rev. J. Sanderson, B.A.
1910	Nov.	Rev. W. J. Wright, B.A.
1912	Feb.	Rev. C. Vethecan, M.A.
1915	Apl	

APPENDIX II.

"LIVING STONES."

It would be obviously impossible to give more than a very few brief notes on some of the lay members of the Old Church Congregation, who have served God and their generation, and left some mark on the Parish by their faithful and consistent lives. The following list cannot be

regarded as by any means complete; but it affords some interesting light upon the work and influence of the Church.

CHARLES GRANT, of the H. E. I. C. S., came to India in 1767, was Commercial Resident at Malda in 1776 and member of the Board of Trade. In 1787 he bought the Old Church and formed the Old Church Trust. He left India in 1790 and became Chairman of the Court of Directors in London, and was doubtless responsible for the Despatch on Sunday Observance sent by the Directors in May 1798. He had two sons, Charles, afterwards Lord Glenelg, and Robert, Governor of Bombay. When in Calcutta, from 1774 to 1780, he died in Grant's Lane (called after him) in the first house on the right hand from Bentinck Street. Later, when he returned from Malda in 1787, he took Mr. Wheeler's house at Kidderpore. He died in England in October 1823, aged 78. No one laboured harder to raise the moral condition of India, its inhabitants and officials, or had a greater influence in the settlement of Indian affairs than he had.

WILLIAM CHAMBERS, of the H. E. I. C. S., was first in Madras, and was converted under Schwartz. He came to Calcutta in 1776 and married Grant's sister-in-law, Miss Charity Fraser. He became protonotary and interpreter in the Supreme Court of Bengal. His brother, Sir Robert, was one of the Judges who tried Nund Coomar, and afterwards was Chief Justice of Bengal. Being of an artistic and scientific turn of mind, William Chambers designed several structural improvements in the Church, of which the old circular Chancel still remains. He died in August 1793,

GEORGE UDNY, of the H. E. I. C. S., succeeded Grant as Commercial Resident at Malda, and member of the Board of Trade. He was high up in the service and a Member of Council from 1801 to 1807, and for a short time acted as Governor-General in the absence of Sir George Barlow. Upon him the mantle of Charles Grant descended. His house was in Chowringhee. He died in 1830, aged 70. His grandson, Sir Robert Udny, was Political Officer on the North-West Frontier, and Commissioner of Peshawar in 1895.

JOHN CHRISTIAN OBECK was catechist under Schwartz. He became steward in Grant's family; and when Grant went home, "the apostolic Obeck" was permitted to occupy the "house adjoining the Church," i. e., No. 11, Mission Row. Obeck died in 1803, aged 75.

SIR JOHN SHORE, Lord Teignmouth, was Governor-General from 1793 to the spring of 1797. He frequently attended the Old Church and was a great friend of the Grants after his retirement. Lieut. White told Sir John that he had been 11 years in India without having had the opportunity of attending Divine service more than five times. This greatly stirred Sir John to help forward the cause of religion in India.

WILLIAM MYERS was one of the first Trustees of the Evangelical Fund in Dec. 1802. His daughter, Elizabeth, married the Rev. Daniel Corrie in 1812. His widow married Mr. Ellerton of Malda, and afterwards was invited by Bishop Wilson to live at the Bishop's Palace. She had a fund of rather remarkable stories of bygone days. She died in 1858, aged 86. Mr. Myers was buried in Park Street, and Mrs. Ellerton was interred in the same grave with her first husband. An infant daughter of Corrie's (Emily) is beside them.

RICHARD BURNEY, School Master at Kidderpore Orphanage for 18 years, was also one of the first three Trustees of the Evangelical Fund. He died in 1808, aged 39. He was half brother to Fanny Burney, afterwards Madame D'Arblay, authoress of *Evelina*.

JOHN WOOD, also one of the first Trustees of the Evangelical Fund, died in 1819.

J. W. SHERER, of the H. E. I. C. S., married the sister of the Rev. Daniel Corrie. He was a Trustee of the Church from 1815 to 1826. His son, John Walter, was Magistrate of Futehpur and Cawnpur during the Mutiny, of which he wrote an account.

G. S. HUTTEMAN was appointed an Evangelical Fund Trustee on the death of Mr. Burney. He was Trustee for 35 years, till his death in 1843, at the age of 74.

JAMES URQUHART SHERIFF was Trustee of the Evangelical Fund. He died in 1833.

FREDERICK LINDSTEDT was proprietor of the Calcutta Academy. He died in 1833. Mrs. Francis Lindstedt, widow of Charles William Lindstedt, was long a member of the Old Church. She died in 1881, aged 81.

HENRY DAVENPORT SHAKESPEAR, a member of the Council of India. He died in 1838 after 35 years' service. He was a colleague of Lord Macaulay. The family was connected with that of the Thackerays.

GEORGE BALLARD, merchant, was a Trustee of the Church in the twenties. His son was Lieut.-General J. A. Ballard, Master of the Mint, Bombay.

JAMES MURRAY was a Trustee of the Evangelical Fund in 1826.

WILLIAM WALLIS was for 43 years a member of the Church. He died in 1851.

COLONEL HUTCHINSON, R.E., married one of Thomason's daughters. He was Superintendent of Cossipore Gun Foundry.

CHARLES BRIETZKE, Senior Judge of the Small Cause Court, was for 25 years a regular worshipper of the Old Church: he died in England in 1855.

J. PALMER was a Trustee of the Church in the forties. He was son of John Palmer, senior, the "Friend of the Poor," whose bust is in the Town Hall and who lived in the house where the Lalbazar Police Station formerly stood. For an illustration of this building, see *Bengal Past and Present* Vol. X.

The brothers **KELSALL** were active members of the Church, Thomas Seddon Kelsall being a Trustee in the forties and fifties. The big Church bell still in use was their gift.

The families of the **MADGES** and **BYRNS** were long associated with the Church. Mr. **Wale Byrn** was an active organiser of Bishop Wilson's Diocesan Church Building Fund, and a leading member of the East Indian Community. He died in 1855.

H. E. BRADDON and **J. H. FERGUSSON** were Trustees of the Fund in the fifties.

J. H. NORMAN a Trustee of the Church from 1854 to 1876.

DAVID WOODS was a Trustee of the Church in sixties.

K. C. PETERS was a Trustee of the Fund in the seventies.

ROBERT PITCHER was Scripture Reader over 30 years till 1877.

Sir A. RIVERS THOMPSON, Lieut.-Governor of Bengal, 1882-87, was a Trustee of the Church.

Sir CHARLES AITCHISON attended when in Calcutta. He was Foreign Secretary and afterwards Lieut.-Governor of the Panjab.

W. H. RYLAND was a very old member of the Church. He was a Trustee of the Church from 1882 till his retirement in 1897.

Colonels **BACON**, **WILLIAMS**, **TOUCH**, and General **HAIG** and Major **COTTON** were among the military men who attended in the seventies and eighties, all being Trustees of the Church or of the Fund.

J. B. BRADDON was a member of the Church when in Calcutta in the eighties, and is now a member of C. M. S. Committees at Home.

C. E. JORE was for very many years a member and "the poet" of the Old Church, writing many verses on public occasions.

The family of the **STARKS** have for a long time been connected with the Church. The Rev. **A. STARK** was in the C. M. S. Office, became a school-master in the Mission, was ordained, and was for many years the only ordained representative of the Eurasian Community engaged in Mission work. He died in 1903. Mr. **HERBERT STARK** was for several years Organist at the Old Church, and now is a well-known member of the Educational Service of Bengal Government.

The family of **GRENON** also took an active interest in the affairs of the Church, particularly in the Hebrew Mission.

J. C. ROBERTSON was for a time in Calcutta and was helpful in the business affairs of the Church.

The family of **LAMB** were also long connected with the Church.

MR. G. CASSELLS and **Mr. J. N. STUART** were prominent members of the mercantile community who attended in the eighties and early nineties. The Lectern was Mr. Stuart's gift he was a Trustee.

Mr. STEPHEN JACOB, Controller-General of Indian Treasuries, was a prominent member and Trustee of the Church. He died in 1898. His son while in Calcutta was the member of the chair.

His successors in office, Mr. W. DOBBIE and Mr. A. F. COX were both warm friends of the Mission Church, and Trustees. Mr. Cox gave a great deal of time and labour to the affairs of the Church. His son-in-law, Mr. F. G. Hawkins is a Trustee now.

Mr. E. HASKEW and Mr. H. S. CASHMAN were active workers in parochial matters for many years till their death in 1908 and 1910.

Mrs. STAPLETON worked for many years as Biblewoman in the Parish and did an excellent work.

In the early years of the new century, Major and Mrs. AYERST and Mr. and Mrs. RIVERS CURRIE were keen supporters of the various activities in which the Old Church is engaged, the Girls' Institute particularly owing a great debt of gratitude to Mrs. Currie for her personal interest in it.

Colonel and Mrs. MOSSE were also with us for a time. Mr. Justice PARGITER and Mr. Justice CASPERSZ have represented the High Court at the Old Church. Mr. Caspersz having been a Trustee from 1900 to 1910.

Mr. CHARLES BERNARD, I.C.S., and Mrs. BERNARD were members of the Old Church while in Calcutta, and until their sudden and tragic death from cholera at Chinsura in 1906. He was a Trustee of the Church.

Sir JOHN and Lady MOLESWORTH MACPHERSON during their annual visits to Calcutta in the cold weather took much interest in the work of the Old Church. She was a great granddaughter and of the Rev. T. T. Thomason and grand daughter of Colonel Hitchinson.

MISS BETHUNE of Balgonie, while in charge of Kidderpore House, was a tower of strength in the Parish.

APPENDIX III.

THE OLD CHURCH REGISTERS.

The older Registers, from which many interesting items might have been gathered, are alas missing. Those that remain contain comparatively few names of historical interest.

The Baptismal Registers date from 1828 only.

Among those baptised at the Old Church were :—

Emily, daughter of Sir William O. Russell, Chief Justice of Bengal, and famous for his work on Crimes and Misdemeanours.

Miss Lavinia Fendell, Missionary philanthropist, Sept. 1840.

Sir R. T. W. Ritchie, Advocate-General of Bengal, 1854.

Michael Modhu Sudan Dutt, the greatest Bengali poet of the 19th Century: February 9, 1843.

The Marriage Registers date only from 1842.

Prior to these the following took place :—

The Rev. Daniel Corrie to Elizabeth Myers, daughter of William Myers, in Nov. 1812.

Colonel Hutchinson to Elizabeth Harington Thomason, daughter of Rev. T. T. Thomason, in 1831.

Sir Henry Lawrence to Honoria Marshall on August 21, 1837.

From existing registers we find :—

Sir Thomas E. M. Turton, Sept. 1842.

Capt. Anderson to Esther [Alice ?] Leech, daughter of the famous actress, 1844.

Sir George W. Kellner K.C.M.G., C.S.I., financier, April 1846.

The parents of Beatrice Harraden, novelist Dec. 1848.

R. H. Hollingberry to Miss Atkinson, 1849.

Thomas Payne to Anne Oman, daughter of David Oman, Jan. 1859; a member of this family is now Professor of Modern History at Oxford.

Lieut. Pakenham to Clara Hutton, daughter of Rev. H. Hutton, January 1863.

Capt. R. F. Lewis to Sarah Jane Welland, April 1874.

As might be expected many C. M. S. missionaries were married here, as Gmelin, Mallett, Neele, Baumann, Davis, Leupolt Russell, Harington, Ball, Parsons, Santer, Bell, Clifford, Bradburn.

APPENDIX IV.

TRUSTEES OF THE OLD CHURCH AND OF THE EVANGELICAL TRUST.

OF THE CHURCH.

Trust formed October 1787.

1817 C. Grant, W. Chambers & Rev. D. Brown.
1790 W. Chambers, Rev. D. Brown & G. Udny.

" " "
" " "
" " "

1815 G. Udny, Rev. T. Thomason & J. W. Sherer.

1826 G. Udny, Rev. G. W. Crauford & Rev. F. Goode.

1836 Rev. T. Dealtry & Rev. R. B. Boyes & G. Ballard.

1841 Archdn. Dealtry, Rev. R. B. Boyes & T. S. Kelsall.

" "

1844 Archdn. Dealtry, J. C. Palmer & T. S. Kelsall

1849 Archdn. Dealtry, J. C. Palmer & T. S. Kelsall.

" "

" "

1854 Archdn Dealtry, Cockburn & T. S. Kelsall

1869 Rev. E. C. Stuart, Rivers Thompson & Moultrie.

1882 Rivers Thompson, W. H. Ryland & Cotton

1892 W. H. Ryland, J. N. Stuart & S. Jacob

OF THE FUND.

Trust formed December 1802.

1802 R. Burney, W. Myers & J. Wood.
1808 J. Wood, W. Myers & G. Hutteman

1826 G. Hutteman, Jas. Murray & J. U. Sheriff.

1832 G. Hutteman & others.

"
G. Hutteman, W. Wallis & another.

1843 W. Wallis & others.

1849 W. Wallis, Rev. H. Thomas & another.

1853 Rev. H. Thomas, J. H. Ferguson & E. Currie.

1853 Oct. J. H. Ferguson, Rev. H. Hutton & S. Dodd.

Dec Rev. H. Hutton, H. E. Braddon & J. H. Norman.

Rev. H. Hutton, H. E. Braddon & Withers.

1868 Rev. G. Lovely, D. Woods & Gillanders.

1869 Rev. M. D. C. Walters, D. Woods & J. H. Norman.

1870 T. Sterling, K. S. Peters & J. H. Norman.

1872 Col. Bacon, Peters & Norman

1876 Col. Williams Peters & Norman & Col. Touch.

1877 Col. Williams, Col. Haig & W. H. Ryland.

1882 Col. Haig, W. H. Ryland & Cotton.

1883 W. H. Ryland Cotton & J. N. Stuart.

1892 Ryland, Stuart and Jacob.

From this point there have been only 3 Trustees who combined the duties of both Trusts:—

W. H. Ryland, Jas. Bourdillon, & S. Jacob.

Ryland, Jacob & J. C. Robertson.

Ryland, Bourdillon & Jacob.

Bourdillon, Jacob & W. H. Dobbie.

Bourdillon, Dobbie & A. F. Cox.

Bourdillon, Cox & Rev. W. H. Ball.

1900 Bourdillon, Cox & Rev. E. T. Sandys.

Cox, Sandys & Mr. Justice Caspersz.

- 1906 Sandys, Caspersz & J. H. Bernard.
 Sandys, Caspersz & R. G. Monteath.
 Sandys, Monteath & Mr. Justice Chapman.
 1910 Sandys, Monteath & F. G. Hawkins.
 1911 Sandys, Caspersz & Monteath.
 1913 Sandys, Monteath & Chapman.
 1915 Sandys, Chapman & Hawkins.

(A) *The Old Church Trust.*

When the Old Church was about to be put up for sale as part of Kiernander's personal property, it was purchased, as we have seen on Oct. 31, 1787, by Charles Grant for Rs. 10,000 though it had cost over Rs. 70,000 to build, and he at once formed a Trust for it. In accordance with this Mr. Kiernander transferred the property to Grant, Chambers & Brown, on Trust, with power to appoint their successors by giving deeds of lease, release and assignment of trust to such new Trustees.

The property consists of (1) the Church, (2) the School-house adjoining the Church, (*i. e.* the lower story of No. 11) and (3) the Mission Cemetery (in Park Street on the North side). This Trust has descended in unbroken succession to the present Trustees.

(B) *The Evangelical Fund.*

This was started by the Rev. D. Brown in 1802. In December of that year a public meeting was held and 3 Trustees were nominated to hold the properties of the Fund.

On September 19, 1808 a meeting was held to lay down regulations for the management of the Fund, which was stated to consist of Rs. 56,000 besides the newly erected house No. 10, Mission Row, valued at Rs. 12,000 on land bought by Brown for the Fund, for Rs. 3,500 from Mr. Charles Weston. It was determined to continue till the Fund should reach 80,000 Rupees and to limit the scope to Ministers of the Church of England, and primarily for the maintenance of an evangelical ministry at the Old Church.

With this Fund, the top story of No. 11 was added, No. 10 was built, and No. 9 was bought from the Seal family.

At a meeting held on January 21, 1826, it was resolved that the property of the Fund be held by the 3 Trustees of the Church Trust and that the Trustees of the Church and of the Fund be joint managers of the Fund.

In 1838 the Trustees bought a property on Cornwallis Square for Rs. 6,000 and built thereon Christ Church and Parsonage.

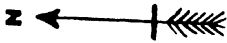
In 1896 the C. M. S. took over this property at cost price, in order to enable them to build a girls' school on the site of the Parsonage.

In 1892 the Trustees of the Church were also the Trustees of the Fund, and from that date the two have been managed as one.

In 1907 a plot of ground on the East of the Mission Row property had to be purchased to save the Mission property from very serious depreciation. This cost about Rs. 25,000. About the same time No. 9 was enlarged at a cost of Rs. 30,000 and the rent enhanced.

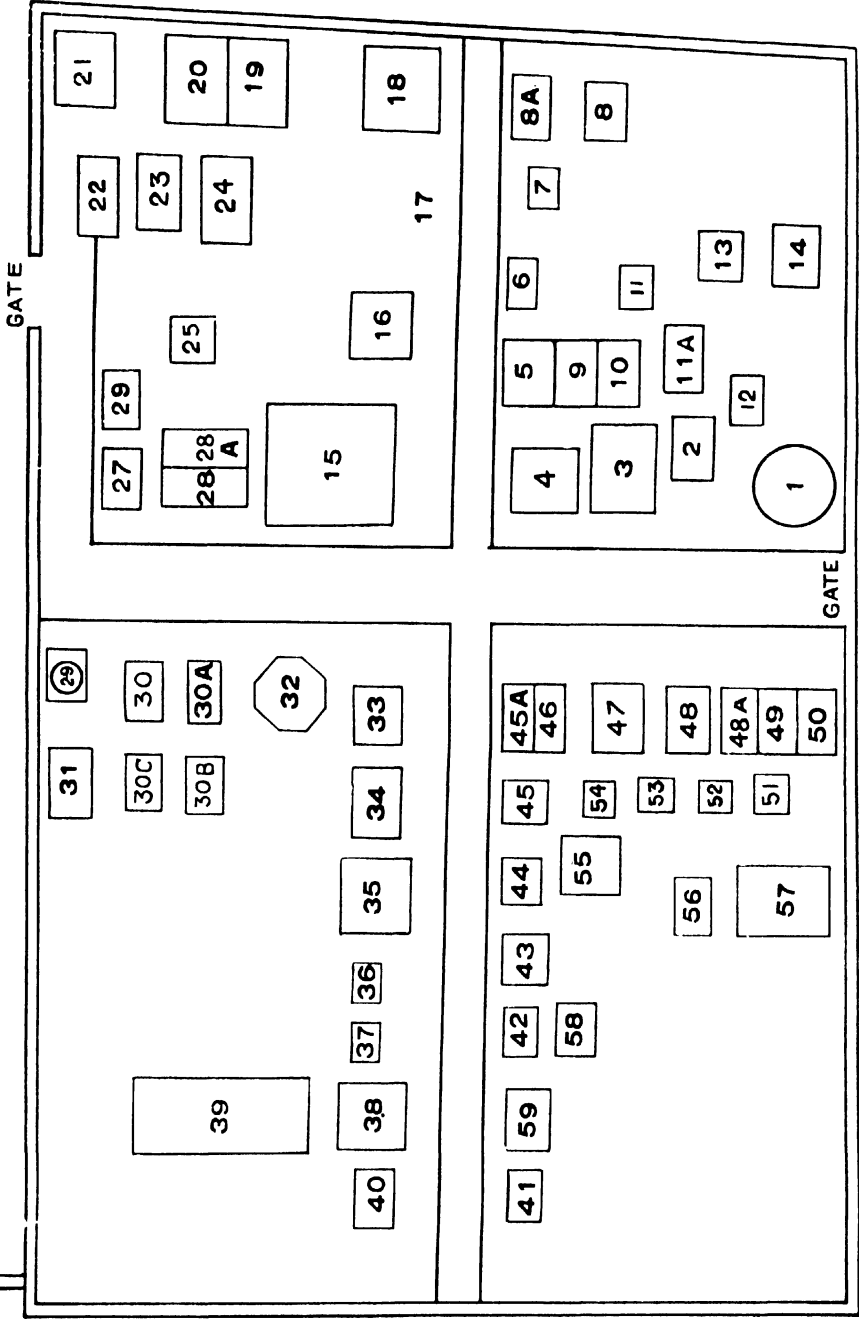
In 1910 a part of the compound was let to the Vestry on a ground rental, to enable them to build the Stuart Clark Institution.

In 1910 the income of the Trust was fourfold of the income of 1900, due partly to the expenditure of capital on improving the property. The actual capital in cash was reduced to only Rs. 20,000, so that much patient building up of the fund will be required. With careful investment and any donations which may be given, now that the public are made acquainted with the Fund and its objects, the Trustees look forward to increasing its usefulness, and by it to maintain at least 2, if not 3 clergymen, at the Old Church, and if possible to secure Evangelical clergy for other places in the Mofussil, where no regular ministry now exists; and to provide for local Missionary work in



OLD PUBLIC CEMETERY

OLD PUBLIC CEMETERY



FOOT PATH

PARK STREET

MACLEOD STREET

Bengal as well. The Fund, therefore deserves, far more public support than has been given to it of late years.

APPENDIX V.

The OLD CHURCH CHARITABLE AND EDUCATIONAL SOCIETY was formed in January 1896, in order to hold and administer the school properties and institutions connected with the Old Church vestry. These are :—

1. The *Welland School*, 5/1, Grant's Lane, valued at Rs. 90,879 and mortgaged to Government in respect of building grants of Rs. 20,000.
2. The *Parochial Home* in Bowbazar, valued at Rs. 83,165 and similarly mortgaged to Government for Rs. 29,000.
3. The *Gouldsmith Free Day School*, valued at Rs. 23,399 on which Government has a lien of Rs. 15,000.
4. The *Settlement in Copalitolá*, bought for one lac borrowed from Diocesan Funds.

APPENDIX VI.

THE POWERSCOURT SCHOLARSHIP

at Bishop's College is in the nomination of the Trustees of the Old Church, who will be glad to recommend a suitable candidate when the scholarship is available. It is for students wishing to take a college course preparatory to engaging in the work of the Ministry. It is specially hoped that Eurasian or Anglo-Indian Candidates will offer and be nominated, as the Trustees will be particularly glad to encourage students from this community in their efforts to join the Sacred Ministry of the Church.

APPENDIX VII.

LIST OF GRAVES IN THE OLD MISSION CEMETERY

NORTH PARK STREET.

Numbered according to Plan.

NAME.	Born.	Died.	REMARKS.
1. Burney, Richard Thomas	1768	1808	One of three first Trustees of the Fund.
2. Templeton, Daniel	1765	1823	
" Eleanor	1787	1839	
Francis, Theodore Francis	1804	1827	
3. Murray, Mary	1780	1818	
" Charles J. D.	1800	1838	A Trustee of the Evangelical Fund.
4. May, Rev. Robert	...	1818	
Balfour, Louisa	1810	1821	
5. Wallis, Mary	1783	1825	
" Hannah & some infants	...	...
" John Martin Wickins	1780	1830	
" William	1782	1851	
" Francis	1798	1861	
6. D'. Rosario, Michael Sr.	1768	1831	
" Jr.	1792	1850	
Jacob, Rosetta Olympia	1833	1835	
" Anna Jane	1801	1841	

NAME.	Born.	Died.	REMARKS.
7. Gogerley, Mary	1798	1823	
" Daniel	1818	1830	
8. Chopin John Francis	1776	1835	
" Mrs. Eleanor	1790	1810	
Recker, Capt. t has. Henry	1829	1885	Of the Barque, <i>Rachel & s.s.</i>
" Charlotte Alice	1838	1868	<i>Medina.</i>
Chesterman, Eleanor Ann	1810	1888	Widow of J. F. Chester-
9. Templeton, Eleanor	1824	1841	man, Indigo Planter,
" Henrietta Margaret	1828	1846	Purneah.
" Matthew Steel	1814	1885	
10. Lee Margaret Templeton	1829	1830	
" Eleanor Sophia	1803	1858	
11. Jones, Grace	1812	1843	
" Rev. Daniel	1810	1853	
12. Onbrough, Elizabeth	1792	1845	
Burney, Lt.-Col. Henry	1792	1845	
" Richard	1790	1845	Trustee Evang. Fd
" Jane	1790	1842	
13. Sweedland, Hester	1810	1846	
14. Brisbane, Anne	1778	1848	
15. Kiernander, Mrs. Ann	1730	1773	Kiernander's 2nd wife Mrs
" Rev. John Z.	1711	1799	Ann Wolley.
" Mary Ann	1821	1844	Wife of Thomas K.
" Thomas	1821	1817	3rd son of Capt. Charles K.
" William Ward	1817	1874	2nd do do. Supdt. Govt.
" Louisa Constance	1879	1880	Golas, Howrah.
" Charlotte Anne	...	1886	Infant daughter of C. R.
16. " Thomas	1870	1849	C. K., Dy. Comptroller-
" Eliza Horner	1801	1887	General
" Arthur Henry Adolphus	1848	1857	Wife of C. R. C. K.
Morris, Thomas C.	1776	1800	Lieut. 67th Foot, drowned
" Miss Elizabeth	1768	1845	off Hughli Point.
" Louisa Ann	1819	1871	Widow of C. R. C. K.,
Kiernander, John Cameron Guest	1846	1866	Dy. Compr-General.
" John	1812	1857	3rd son of G. H. K.
" Alfred Leopold	1876	1877	Son of T. Morris, Attorney.
Higgins, Vendella Miranda	1846	1804	
Morcaud, Edith Rose	1854	1907	Inspector of Customs.
17. Wetherill, Janet	1811	1847	Infant son of George K.
18. Lindstett, Master Robert Croll	1823	1826	Wife of William Higgins.
" Mrs. Rosalie	1765	1825	Wife of F. S. Morcaud.
" Frederick	1791	1833	Only daughter of Rev.
" Mrs. Letitia	1802	1861	Jas. Edmond & widow of
19. Chill, Sarah	1787	1834	Jas. Wetherill. see No. 24
" Samuel	1759	1845	Son of Fredk. L.
Whitmore, Mrs. Emma Augusta	1817	1855	Mother of do.
20. Chill, Mary	1788	1840	Proprietor, Calcutta
21. Duncan, Gordon Wardell	1820	1840	Academy.
22. Thompson, T. J.	1777	1843	His wife.
" Margaret	1796	1853	Wife of Samuel C.
23. Pickance, Rev. George	1800	1845	Lieut. & Dy. Commissary in
" Mary	1807	1846	Bengal Artillery. " nupta
			. mortua" says the tomb-
			stone with fine disregard
			of sex !!
			2nd wife of S. Chill.
			His wife.
			His wife.

NAME.		Born.	Died.	REMARKS.
24.	Edmond, Mrs Isabella	1787	1863	Widow of Rev Jas Edmond, see No. 17.
25.	Kiernander Mrs. J. L.	1768	1808	Widow of R. W. K. and daughter of T Morris.
	George Henry	1821	1899	Inspector of H. M. Customs, great grandson of the Founder.
	Mary	1827	1888	His wife.
26.	Harraden, Master, Richd. L. B.	...	1850	
27.	Lindstett, Jas. Daniel	1820	1837	Sons of Frdk L., No 18.
	Walter Henry	1825	1840	
	Croll, Ann	1793	1863	
28.	Greenwood, Rev. William	1786	1840	Of Dewsbury. 1st C.M.S. Missionary of Bengal arrived May 27, 1815.
	Jane Dealtry	1830	1831	His infant daughter.
29.	Boyes, Rev., Richd. Bethuel	1804	1841	Asst. Minister at the Old Church.
30.	Briddon, John Fred.	1806	1840	
	Dean, William	1819	1846	
30A.	Brietzke, Eliza	1774	1851	
31.	Kelsall, Elizabeth Henriette	...	1847	
32.	Ohme, Christian Daniel	1752	1790	
	Sophia Maria	1797	1798	
33.	Lapremandaye, Stephen	1761	1835	
34.	Schmidt, Rev. Deocar	1719	1828	Arrived as C. M. S. Missionary 1817, afterwards Chaplain, Eur. Female Orphan House.
35.	Wallis, James Henry	1866	1884	
	Dolly	1818	1846	
	Kate Sarah	1794	1831	
	Louisa	1818	1847	
	Henry	1788	1854	
	Ravenscroft, John	1840	1844	
	James Henry	1830	1850	
	Jane	1812	1851	
	Wallis, Isabella	1865	1865	
36.	Wilson, George	1746	1787	
37.	Moore, Thomas	1771	1786	
38.	Madge, James, Sr.	1781	1844	
	Harriet	1791	1804	
	Alfred Edwin	1809	1837	
	Marry L. Dickinson	1813	1842	
	Fred. Adolphus	1816	1845	
	James Floratio	1807	1846	
	Byron, W. Custalow	1831	1831	
	Madge, Arthur Owen	1830	1830	
39.	Frances	1820	1842	
	George Cully	1842	1843	
	David Walter	1810	1890	
	William	1865	1865	
	Inglis Lizzie	...	1864	
	Thomas Augustus	1817	1890	
	Eliza	1827	1865	
	Wilfred Heysham	1847	1864	
	Byrn Harriet	1830	1870	
	Terence Hugh	1873	1874	
	Franklin Don	...	...
	William	1805	1865	
	Caroline Amelia	1812	1890	
40.	Bleuett, Jane Anne	1795	1833	
	Wiltshire, Isabella E. Frances	1830	1847	
	Hastings, Jane Anne	1847	1848	

NAME.	Born.	Died.	REMARKS.
41. Bolston, William	1791	1842	A Trustee of the Church.
" Anne	1802	1877	
42. Sheriff Eliza Cordelia	1799	1859	
" James Urquhart	1797	1832	
" David	1829	1841	
Urquhart, Hannah	1826	1848	
" John, Willie &c.	...	1848	
43. Dunbar James	1769	1833	
44. Blaney, Sarah	1754	1829	
" J. W.	1815	1825	
45. Burlini, Charles	1803	1825	Trustee of Evang Fund 1802-1819.
46. Campbell Capt. Donald	1783	1826	
" Mary	1793	1819	
47. Montgomery, Edward	1843	1848	
48. Wood, Elizabeth	1765	1817	
" Margaret	1832	1861	
" John	1764	1819	
" Mary Ann & infant	1829	1853	
49. Turner, John	1782	1820	
" Elizabeth	1787	1841	
Ogilvie, George William	1845	1863	"The Apostolic Obeck," steward to C. Grant.
" Mary Ann	1832	1838	
" Louisa Marshall	1835	1839	
" Charlotte Elizabeth	1807	1875	
" Phillips J. B.	1836	1836	
" Lucy Ellen	1866	1866	
50. Marshall, Emma Eleanor	1838	1838	
" Margaret Elizabeth	1836	1840	
51. Phillips, Emma	1837	1839	
52. Senior, Edward Mullins	1851	1807	
53. Obeck, John	1729	1803	Actg. Governor General, a Trustee of the Church.
54. Wood, an infant daughter	1808	1809	
55. Weaver John	1835	1836	
" G S Junr.	1815	1833	
" Edwin Harding	1846	1849	
" Emily Ann L. Mary	1816	1851	
" Rouse Harriet Emily	1842	1859	
56. Mayer, Mary	1854	1874	
" Amelia	1760	1843	
Purchase, Maria Theresa	1784	1806	
Mendes, Theodora	1790	1871	
57. Mayer, Edward Henry	1860	1860	
" Edward Adolphus	1830	1878	
58. Ridsdale, R. Rowe	1848	1849	
59. Udny, George	1760	1820	

Besides those who lie buried in the Mission Cemetery, others connected with the Church were buried in the public portions of the Park Street cemeteries and their monuments are of interest.

The Rev. John Christman Diemer, died in 1792, lies under a great obelisk near the entrance gate of the cemetery on the south side of Park Street, not far from that of—

The Rev. David Brown, near the entrance gate on the right as you enter. He was known as "The Patriarch" though he was only 49 when he died. One of the first 3 Trustees and a loyal friend of the Old Church, 1787-1812, and the true father of the Church Missionary Society.

Mrs. Mary Buchanan, though she died at sea near St. Helena, has a memorial tablet placed in the tomb shewn on our plan just behind No. 19 in the Mission Cemetery. This tomb in the North Cemetery is that of Mrs. Charlotte Sandys, her sister.

George Samuel Hutteman, died 1843. A Trustee of the Fund 1808-1843.

Mrs. Ann Savage, died 1807, leaving Rs. 20,000 to the Evangelical Fund.

William Myers, died 1817, Trustee of the Fund, 1802-1817.

Mrs. Hannah Ellerton, died 1858, wife of Wm. Myers, afterwards married Mr. Ellerton. The Rev. Daniel Corrie married Miss. Myers 1812.

An infant daughter of Corrie, named Emily.

Mrs. Ann Elisabeth Obeck, died 1788.

Mrs. Reichardt.

Henry Davenport Shakespear, who has a large monument in the Church.

APPENDIX VIII.

A LIST OF MONUMENTS AND MURAL TABLETS IN THE CHURCH.

(Names of clergy in Capitals and of Trustees in italics.)

REV. DAVID BROWN, died in Calcutta, 1812, see Vol. X, Pt. II, S. N. 20 p. 331.

Rev. Henry Martyn, died in Armenia, 1812, see Vol. XI, Pt. I, S. N. 21 p. 3.

Charles Grant, Esq., died in London, 1823, see " p. 6.

REV. T. T. THOMASON, died at Mauritius, 1829, see " p. 7.

Mrs. Sarah Graham, died at sea, 1829, aged 30.

George Udny, died in Calcutta, 1830, see " p. 9.

Rev. Walter Hovenden, B. D, died at the Sandheads, 1832, was Chaplain and Secretary at the Bengal Military Orphan Institution. Used to assist sometimes at the Old Church, aged 49.

Right Rev. Daniel Corrie, died at Madras, 1837, see p. 10.

Henry Davenport Shakespear, Member of Council, died 1838, see p. 12.

REV. R. B. BOYES, died in Calcutta, 1841, see p. 13.

Mrs. Mary Brown, died 1842, aged 76. "An Israelite indeed, in whom was no guile."

Mrs. Charlotte Vaughan, died at sea, 1842, aged 19. The young bride of Rev. J. Vaughan.

G. S. Hutteman, died 1843, see p. 14.

Robert Swinhoe died 1845. Master of Lodge St. John's No. 715.

Mary Elizabeth Murray, died 1845.

Jane Swinhoe, died in London, 1849.

Edward Edlin, M. D., died 1850.

William Wallis, died 1851, see p. 16.

Wale Byrne, died 1855, see p. 17.

Charles Ware Brietzke, died in England, 1855.

Right Rev. Daniel Wilson, died 1858, see p. 18.

Mrs. Hannah Ellerton, died 1858, see p. 18.

REV. HENRY THOMAS, died in England, 1859.

RIGHT REV. THOMAS DEALTRY, died at Madras, 1861, see p. 16.

David Woods, died 1869, Secy., Bank of Bengal.

REV. M. D. C. WALTERS, died 1869, see p. 19.

Rev. R. P. Greaves, C. M. S. Missionary, died 1870.

Elizabeth Hannah Avdell, died 1871.

Archdeacon John Henry Pratt, died 1871, see p. 21.

Wullee ul Nissa, a Mohamedan lady and convert, died 1876.

Robert Pitcher, died 1877, see p. 23.

REV. JOSEPH WELLAND, died 1879, see p. 23.

Capt. J. Irwin Browne, died 1880.

Mrs. Frances Lindsteadt, died 1881.

Mrs. Emma Lazarus, died 1882.

RIGHT REV. H. P. PARKER, died 1888, see p. 24

Charles Noyce Kernot, M. D., died 1889.

Jane Margaret Moran, died 1892, aged 74.

Rev. Jani Alli, A Mohamedan convert and C. M. S. Missionary, died 1894, see p. 26.

Stephen Jacob, Esq., C.S.I., died 1898, see p. 28.

Rev. Alfred Stark, C. M. S. Missionary, died 1903, see p. 29.

Mrs. Mary Morton, died 1904.

Edward L. W. Haskew, died 1908, see p. 31.

Henry Shaw Cashman, died 1910.

Lady Macpherson, died Jany. 1913.

Mrs. Mand Swindon, died 1910.

C. H. & R. D. Lander, J. H. R. Harley & J. E. D. Lander.

APPENDIX IX.

A LIST OF PORTRAITS IN THE OLD CHURCH ROOM.

1. *The Rev. J. Z. Kiernander*, Founder of the Old Mission Church and Pastor from 1770 to 1787. A portrait of him was painted in 1773 by "Baron" Imhoff, whose wife Warren Hastings married. From the painting an engraving was made at Nurnberg and has been preserved in the Old Church Room, see frontispiece.
2. *The Rev. David Brown*. An enlarged photo by Messrs. Johnston and Hoffman from a block prepared from a miniature painting ministered at the Old Church, 1787-1812.
3. *The Rev. T. T. Thomason*. This painting was made in 1826 at the request of the congregation, when he left for England after 18 years' ministry at the Old Church.
4. *The Rev. Henry Martyn*. A cabinet photo of the painting at St. John's College Cambridge, which is a copy of the original by Timothy Hickie and sent to Charles Simeon and now in the Cambridge University Library.
5. *Bishop Daniel Corrie*. The picture was painted in England by Sir Wm. Beechey in 1838 at the request of the congregation and of a public meeting convened in the Town Hall, Calcutta. It strikes one as a poor likeness, not nearly so forceful as the engraving in his memoirs. The picture cost £152-10 plus £36-8 freight.
6. *The Rev. Thomas Dealtry*, Chaplain of the Old Church, 1829-1847, painted by J. Reynolds Gwatken 1837. There is also a bust of him by Stevens of Pimlico, London, 1849.
7. *The Rev. Henry Thomas*, Son-in-law of Dealtry. This picture is the best in the room, and was painted by Krumholz in 1855.
8. *The Rev. George Lovely*, retired in 1869. The picture bears the initials L. D. C. It was painted in England, 1872.
9. *The Rev. M. D. C. Walters*, Junior Chaplain 1859 to 1869.
10. *The Rev. Joseph Welland*. A painting by W. Pope was too thickly laid on with colour, and cracked with the climate. There is, however, an excellent enlargement by Messrs. Johnston and Hoffman, from another portrait.
11. *Bishop Edward Craig Stuart*, Secretary, C.M.S., Calcutta, became Bishop of Waiapu, New Zealand; and later on went as Missionary to Persia. He died in 1911.
12. *Bishop Henry P. Parker*, Secretary, C.M.S., and Evening Lecturer at the Old Church. Bishop of Eastern Equatorial, Africa, died 1888.
13. *Bishop Alfred Clifford*, Secretary, C.M.S. Calcutta, Bishop of Lucknow 1892.
14. *Rev. C. S. Harington*, Incumbent, 1880-1889.
15. *Rev. A. H. Bowman*, Incumbent, 1880-1889.
16. *Rev. H. Gouldsmith*, Incumbent, 1890-1900.
17. *Rev. A. Stark*, C.M.S., Missionary.
18. *Rev. S. H. Clark*. Incumbent, 1900-1907.

APPENDIX X.

SOME INSTITUTIONS CONNECTED WITH THE OLD MISSION CHURCH.

1. *The Hebrew Mission* was begun 1894, though in 1858 the Rev. G. Lovely took some interest in work among Jews in Calcutta. In 1894 a room was taken in Radha Bazaar. In 1895 a move was made to Lower Chitpore Road and a Sunday School opened for Jewish Children. In 1896 a day school was opened in September and by December the attendance was 30. It was moved to Chatawala Gully off Bowbazar, with 80 children on the books. Books and sometimes clothing are given free; also a free tiffin every day, some being so poor that this is their only meal in the day. Dr. Price, who was a converted Jew from Germany, was employed as a Missionary among the Jews for time; but he left.

2. *The Parochial Home* for girls was commenced in 1871 by the Rev E. C. Stuart for poor and destitute girls. During the seventies the average number was 10. Under Mrs. Harington it rose to 20; and under Mrs. Gouldsmith to 30. There are now 70 entirely supported by the Old Church.

3. *The Gouldsmith Free Day School* was begun by Mr. Gouldsmith. A good building was erected by the Rev. W. C. Cubison in 1908. It has about 170 children. Some of them were so ill-fed that they fainted with the strain of lessons. A free tiffin was instituted, which is given to 100 children. On arrival they receive also a cup of cocoa or sago.

4. *The Welland Memorial High School*. Has been maintained for many years and has done a useful work in preventing Protestant children from being absorbed into the Roman Catholic Schools. Owing to the increasing demands of Government for High Schools it is impossible to meet the required expenditure, and it has recently been closed. It had an attendance of 130.

5. *The Stuart Clark Institute* for young women in business. Young girls receiving very low pay in the firms where they are employed are exposed to grave dangers and it is difficult for them to find suitable lodgings. Mr. Clark raised Rs. 30 000 and in 1910 the Institute was built adjoining the Church. It has accommodation for 35.

6. There are 4 *Sunday Schools* in the Parish, besides Bible classes for young men and for young women.

7. *The Bowbazar Mission Settlement* was started by Mr. Hadow, a large Indian house was purchased, and has gradually become the centre of much work.

Mission Services are held for some 60 or 70 people.

A Temperance Meeting is held every Wednesday.

Cottage Meetings every Friday.

A Men's Meeting every Saturday.

A Hindustani Mothers' Meeting on Thursday.

A Children's Hour and Scripture Union on Friday.

8. *A Boy's Home & Boys' Scouts* are a prominent part of the settlement. There are some 70 to 80 boys who are boarders, being entirely supported by the Institution.

9. *The Ward Mission* scheme is supported by the Old Church, which has a Missionary Prayer Circle and gives towards Missionary work in the Parish.

10. *A Hindustani Service* is held every Sunday in the Church room.

11. Services are held in the *Sailors' Home* and in the *Medical College Hospital*, and at the Fendell Home in the Sundays in the month.

12. *Outstations*. The Old Church is responsible for services at Lillooah and Santragachi.

The total amount collected in offertories during 1914 was Rs. 8,134 and in subscriptions and donations Rs. 59,775 making a total of Rs. 67,909 or nearly £4,534. This gives some idea of the vitality of the Old Church and its institutions. With the exception of the Cathedral, no other Church in Calcutta raises so much money or does so much for the Eurasian poor, as the Old Mission Church. It deserves all the help that it is possible to give, that its usefulness may be maintained and extended; and the Incumbent of the Old Mission Church is always ready to show how you may help.

E. T. SANDYS.

Christian Tombs at Bankipur and Patna—IV.

BETWEEN the 11th and 14th June 1915, the Rev. A. Gille, S. J., copied all the inscriptions at the Patna Catholic Cathedral, and these are now being edited by myself in a special list to be published by the Bihar and Orissa Government. A certain number of other inscriptions copied by the Rev. A. Gille can find no room in that special publication, but will doubtless be welcomed in *Bengal : Past & Present* as the sequel to three earlier articles. (Cf. Vol. IX, pp. 28-39, 176-180). The subject is still far from exhausted, but we may hope that the members of the newly formed Bihar and Orissa Research Society will make it a point to publish or get published all the Christian inscriptions in their Province. A complete list of such inscriptions from Bihar and Orissa is badly needed. *

1. Our first 5 inscriptions come from an old graveyard near the compound of the Nuns of the Institute of Jesus and Mary, close to the Catholic Church of Bankipur. In *Bengal : Past & Present*, Vol. IX, 1914, p. 30, I published 2 others from that graveyard.

2. Three other inscriptions were copied in a more modern cemetery opposite the Convent of the Nuns of the Institute of Jesus and Mary, Bankipur. There are many more at that place, all unpublished.

3. The next inscription, that to Major Ranfurly Knox,* is from a monument on the Market, Patna. Dr. C. R. Wilson, in his *List of Inscriptions on Tombs and Monuments in Bengal*, p. 218, states that it is to be found just on the east side of the Judge's Cutcherry, Patna.

4. Another 18 come from the Patna Old Cemetery, a short distance from the Catholic Cathedral, Patna, i.e., on the right of the road leading from Bankipur to the Patna Cathedral. Dr. C. R. Wilson describes the place as at Patna, *Mahala* Jorhatta, on the south side of the main road from Bankipur. In *Bengal : Past & Present*, Vol. IX, 1914, pp. 30-32, we published 20 inscriptions from this cemetery. Much work remains to be done here, but we have now, practically, all the oldest epitaphs. Somehow, and in spite of my protest in *Bengal : Past & Present*, Vol. IX, 1914, p. 180, I overlooked, on Jan. 13, 1913, the monument to the English Officers massacred in 1763 by order of Mir Kasim and Somru. Our last entry from this cemetery is a close, but undeciphered, imitation of an inscription. The Ven'ble the Archdeacon

* An illustration appeared in *Bengal : Past & Present*, Vol. X, p. 4.

W. K. Firminger, republished also from *The Bengal Obituary* (cf. *Bengal : Past & Present*, Vol. IX, 1914, pp. 35-37) 10 inscriptions which must come from this same cemetery, and only two of which are represented in Fr. A. Gille's list.

I. BANKIPUR OLD CEMETERY.

1. 1824.—Sacred / To the memory of / GILBERT MACLEUR KENNEDY / Who died at Patna / The 18th of September 1824 / Aged 36 years. /

2. 1828.—To the memory of / JOHN SHUM, ESQRE. / of the Civil Service / who departed this life / on the 13th of March 1828. / This monument is erected / as a mark of esteem & affection / by a few of his surviving friends. /

See on him the notes by Archdeacon W. K. Firminger in *Bengal : Past & Present*, 1914, Vol. IX, p. 37.

3. 1829.—HARVEY PRICE / Son of THOS. PRICE WYNNE / Assistant Surgeon at this station / and of Anne Maria his wife / Born 2nd April 1827 / Died 27th April 1829 /

4. 1858.—To the memory / of / Mrs. J. KELLERER and her infant son, wife of / MR. J. F. KELLERER Baptist / Missionary Patna 17 years and 6 months they lived / together in true Christian happiness and love / Who departed this life 26th Novr. / 1858 at the age of 34. As a private Christian she / was sincerely devoted to the Lord. As a public Christian / her property was devoted to His cause, and Kingdom. / Ladies take an example and follow her at least in / part. Her husband who erects this Tablet to her / memory rejoices in his great grief of having had such / a dear follower of the Lord as a partner in life. She / leaves behind her one daughter, 4 sons, and a step son to / bemoan her irreparable loss. /

5. 1865.—In memory of / REV. L. F. KALBERER / Who having preached the Gospel / in Patna for 29 years fell asleep / in Jesus on the 29th of November / 1865 / Blessed are the dead who die in / the Lord from henceforth: / Yea, saith the Spirit, that they may / rest from their labours and their / works do follow them. Rev. xiv. 13 / (*sic*).

II. CEMETERY OPPOSITE THE BANKIPUR CONVENT.

6. 1834.—Here / lies the remains of / MARY HANVEY / Born 12th May 1833 / Died 22nd Sept. 1834. /

7. 1835.—Here / lies the remains of / the Infant Daughter of / Mr. W. HANVEY. / Born 7th Sept. 1835 / Died 6th Dec. 1835. /

The name Hanvey occurs several times at the Patna Catholic Cathedral.

8. 1837.—Sacred / to / the memory of / THOMAS DENTON / who departed / this life on the / 4th day of May / 1837 / Aged 44 years. /
One Samuel Denton, who died in 1831, is buried in the Patna Old Cemetery.

III. MONUMENT TO MAJOR RANFURLIE KNOX.

9. 1764.—Here lays Deposited the Earthly Remains / Of the truly Gallant MAJOR RANFURLIE KNOX / who after Having / Lived / many Years in the Military Service / of the Hon'ble the United East India Company / Universally Esteem'd and Belov'd / Died / On the 28th day of January 1764 Aged 34 Years / As Universally Lamented. / Reader, / Whatever the Principles of thy Religion may be / Form thy Life after his Example. / So shall the Pious Tear never be wanting to be shed / To thine as to His / Memory.*

IV. PATNA OLD CEMETERY.

10. 1763.

In Memory of

CAPTAIN JOHN KINCH

FIRST LIEUTENANTS—RICHARD PERRY, and GEORGE HOCKLER ;

LIEUTENANT-FIREWORKERS JOHN BROWN, ARDEAN DECKERS,
JOHN READ, and BENJAMIN ADAMSON.

Of the Hon'ble East India Company's Artillery ;

CAPTAINS—CHARLES ERNEST JOECHER,
HENRY SOMERS, JAMES TABBY, and GEORGE WILSON ;

LIEUTENANTS—RICHARD HOLLAND,

GEORGE ALSTON, and SIR WILLIAM HOPE, BARONET ;

ENSIGNS—JOHN GREENTREE, ROBERT ROBERTS, DUNCAN MACLEOD

WILLIAM CRAWFORD, WILLIAM HINCLES, ISAAC HUMPHRIES,
JOHN ROBERT ROACH, JOHN PERRY, and WALTER MACKAY,

of the Hon'ble East India Company's Infantry ;

DOCTORS—CAMPBELL and ANDERSON ;

Messrs. HAY, ELLIS, and LUSHINGTON, servants of the Hon'ble
East India Co

Who,

With many other captives,

were,

on the nights of the fifth or sixth, and the eleventh of October 1763,

brutally massacred near this spot

by the troops of MIR KASIM, newab subahda of Bengal,

* Compare *Bengal : Past & Present*, Vol. IX, p. 35.

under command of
WALTER REINHARDT, alias SAMRU, a base renegade.
E Dedecore Hostium nata est gloria Eorum.

Calcutta.

Llewelyn & Co.

More complete than in Dr. C. R. Wilson's *List*.

11. 1787.—To / The Memory of / JOHN WHEARTY / Who departed this Life Decr. 13 / 1787.

Wm. Huggors,

12. 1789.—To the Memory / of / JOHN MITCHAUD * / Who departed this life / July the 26th 1789 / Aged 43 years.

13. 1792.—Here lies / WILLIAM ARNOLD / Who died 3rd Augt. 1792.

14. 1798.—Here lays the Body of / ANNE BURGESS / Daughter of / DAVID and ANNE BURGESS / Born 30th December 1794 / Died 6th September 1798 / Aged 3 years, 9 Mths. and 8 Days. / †

15. 1803.—To the Memory / of / Mr. JOSEPH LIEF / Who departed this life / 27th May 1803. / ‡

16. 1804.—Sacred / To The / Memory of / FRANCES RAWLINS, / The Daughter of the late / THOMAS and CATHERINE MARY POWNEY, / and wife of JOHN RAWLINS of Patna, / Who departed this life on the 1st January 1804 / Aged 30 years. / Who as a wife and a Mother, / the proper spheres of female excellence, / evinced the most tender and faithful attachment, / the most enlightened zeal, / the most disinterested devotion ; / nor were her virtues confined within these limits.

Compare with No. 19 in *Bengal : Past & Present*, 1914, Vol. IX, p. 32.

17. 1804.—JOHN ADIE / Died 24th Feby. / 1804. /

18. 1809.—To The / Memory of BIBBEE / MOOTY who departed / this Life on the 13th of / September 1809 / Aged 50. / Erected by her / Daughter FANNY.

She may be the lady whose name we missed in No. 17 of *Bengal : Past & Present*, 1914, Vol. IX, p. 31. The name Mooty is probably faulty for Mutti. Some of the Muttis, Venetians, must have been in the service of the Begam of Sardhana, for one died at Sardhana in 1839. cf. E. A. Blunt, I. C. S., *List of Inscriptions on Christian Tombs..... in the U. P. of Agra and Oudh*, Allahabad, 1911, p. 17.

19. 1812.—MARY ANNE MACLEOD / Daughter of / NORMAN & ELEANOR MACLEOD / Born November 17th, 1811 / Died September 12th, 1812.

Philip Hunt, Sect.

20. 1813.—ANNE AUGUSTA MONEY / Daughter of / WIGRAM and ANNE MONEY / Died 23rd June 1813 / Aged one year and twenty-one days.

* I wrote the name " Mitchard " in *Bengal : Past & Present*, 1914, Vol. I, p. 31, No. 9.

† This is more complete than my No. 16 in *Bengal : Past & Present*, 1914, IX, p. 31.

‡ After " Lief " there follows either an E or Fr.

21. 1815.—Sacred / To the Memory of / ELIZABETH KING / Born the 19th Oct. 1809 / Died the 2nd June 1815.

22. 1818.—Sacred / To the / memory / of / FRANCIS LE GROS, ESQRE. / Late / Commercial Resident / of Patna / who departed this Life the 10th / of May 1818 aged 55 years.

P. White.

23. 1819.—Sacred / to the memory / of the INFANT SON / of / WILLIAM and MARY ANNE LAMBERT / who departed this life on the 20th Day / of / October 1819 / Aged two Months and three Days.

24. 1822.—Sacred / To the Memory of / SARAH ANN / the Infant Daughter of / WILLIAM and JESSY GRAY / who departed this life / on the morning of the 28th Jan. 1822. / Aged 27 Days.

Suffer little children to come / unto me, and forbid them not ; / for of such is the Kingdom of God. / *Luke* xviii. v. xvi.

25. 1882.—Sacred / To the Memory of / RICHARD MILBANKE / Son of / RICHARD MILBANKE & CAROLINE TILGHMAN / Who departed this life / June 22nd, 1822 / Aged 1 year, 6 months and 22 Days.

26. 1823.—Sacred / to the Memory of / LIEUT.-COLONEL DONAT VAUGHAN KERIN / who died at Patna / on the 3rd December 1823, Aged 64 Years / Sincerely lamented by all who knew / his worth & experienced his bounty. /

J. Llewelyn, Sct., Calcutta.

Published in Dr. C. R. Wilson's *List*.

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ALPHABETIC INDEX TO ALL THE NAMES RECORDED ABOVE.

N.B.—The dates are those of demise.

	No. of inscription.		No. of inscription.
Adamson, Lieut. Fireworker Benjamin, 1763	10	Lambert, Mr. William	23
Adie, John, 1804	17	Le Gros, Mr. Francis, 1818	22
Alston, Lieut. George, 1763	10	Lief (?), Mr. Joseph, 1803	15
Anderson, Doctor, 1763	10	Lushington, Mr.—, 1763	10
Arnold, William, 1792	13	Mackay, Ensign Walter, 1763	10
Brown, Lieut. Fireworker John, 1763	10	Macleod, Miss Mary Anne, 1812	19
Burges, Miss Anne, 1798	14	Macleod, Mr. Norman	19
Burges, Mr. David	14	Macleod, Mrs. Eleanor	19
Burges, Mrs. Anne	14	Macleod, Ensign Duncan, 1763	10
Campbell, Doctor, 1763	10	Milbanke, Master Richard, 1822	25
Crawford, Ensign William, 1763	10	Milbanke, Mr. Richard	25
Deckers, Lieut.-Fireworker, 1763	10	Milbanke, Mrs. Caroline (<i>née</i> Tilghman)	25
Denton, Mr. Thomas, 1837	8	Mir Kasim	10
Ellis, Mr.—, 1763	10	Mitchaud, Mr. John, 1789	22
Gray, Mrs. Jessy	24	Money, Miss Anne Augusta, 1813	20
Gray, Miss Sarah Ann, 1822	24	Money, Mrs. Anne	20
Gray, Mr. William	24	Money, Mr. Wigram	20
Greentree, Ensign John, 1763	10	Mooty, Bibi, 1809	18
Hanvey, Miss Mary, 1834	6	Mooty, Pannng	18
Hanvey, infant daughter, 1835	7	Perry, Ensign John, 1763	10
Hanvey, Mr. W.	7	Perry, First Lieut. Richard, 1763	10
Hay, Mr.—, 1763	10	Powney, Mrs. Catherine Mary	16
Hincles, Ensign William, 1763	10	Powney, Mr. Thomas	16
Hockler, First Lieut. George, 1763	10	Price, Master Harvey, 1829	3
Holland, Lieut. Richard, 1763	10	Price Wynne, Mr. Thoma	3
Hope, Sir. William, <i>Bart</i> , 1763	10	Price, Mrs. Anne Maria	3
Humphries, Ensign Isaac, 1763	10	Rawlins, Mrs. Frances, 1804	16
Joecher, Capt. Charles Ernest, 1763	10	Rawlins, Mr. John	16
Kellerer, Mrs. J. 1858	4	Read, Lieut.-Fireworker John, 1763	10
Kellerer, infant son, ?	4	Reinhardt, Walter, <i>alias</i> Samru	10
Kellerer, Rev. L. F., 1865	4-5	Roach, Ensign John Robert, 1763	10
Kennedy, Mr. Gilbert Maclear, 1824	1	Roberts, Ensign Robert, 1763	10
Kerin, Lieut. Col. Donat Vaughan, 1823	26	Shum, Mr. John, 1828	2
Kinch, Capt. John, 1763	10	Somers, Capt. Henry, 1763	10
King, Miss Elizabeth, 1815	21	Tabby, Capt. James, 1763	10
Knox, Major Ranfurly, 1764	9	Tilghman, Mrs. Caroline	25
Lambert, infant son, 1819	23	Whearty, John, 1787	11
Lambert, Mrs. Mary Anne	23	Wilson, Capt. George, 1763	10

SCULPTORS.

Huggors, William	11	Llewelyn, J. Calcutta	26
Hunt, Philip	19	White, P.	22
Llewelyn & Co.	10		

H. HOSTEN, S. J.

THE following two inscriptions taken from *The Oriental Obituary...*, Vol. 2, by William Urquhart, and printed by him at the Journal Press, Madras, 1810, were formerly in the Cemetery of St. John's Church, Calcutta. Are they still there*? They do not appear in C. R. Wilson's *List*.

1. Here lyes interred the body
RICHARD ARCY,
Merchant,
who departed this life the 15th November,
Anno Domini 1708,
In the thirty-fifth year of his age.
(Cf. p. 117.)

2. Here lies interred the body of
MRS. FRANCIS RUMBOLD
Wife of
THOMAS RUMBOLD, ESQ.
who departed this life in child-bed, August 22nd, 1764,
Aged Twenty six.
This monument is erected in memory
of the many virtues she possessed,
and which made her truly amiable in the several relations of
A Child, a Wife, a Parent, and a Friend.
(Cf. p. 106.)

H. HOSTEN, S. J.

The Letters of Mr. Richard Barnwell—VII.

No. CCXIII.

DACCA,

TO RALPH LEYCESTER, ESQ.

The 5th November 1773.

Dear Ley cester,

Unaccustomed to disapprove the sentiments—principle of action or conduct of my friends—I am stranger to those nice distinctions which can define a thing wrong because it comes from a man for whom we profess an attachment, and yet it shall be the self-same thing the rectitude of which we shall have no doubt or scruple while it proceeds from ourselves. Mr. Stephen Lushington and yourself have views to India, a brother to serve or to answer some particular purpose of your own. If it is right then that you should wish to introduce Mr. Stephen Lushington to the Direction and wrong that I should interest myself for a friend, one who has no other tye than to serve me or push my pursuits than merely an opinion founded upon and to be supported by a propriety of conduct on my part, one on whom I have no claim for support, no family connection, no tye of blood to induce him to carry me through every scene of life, to palliate indiscretions which too frequently occur or to swell my virtues should I happily possess any. *That the servants abroad should interfere in the election of Directors and solicit notes of their friends for the nomination of men under whose orders they are to act* becomes every day more and more necessary, nay, it becomes indispensably so, because it is the only step that promises to secure them that countenance from which alone they are enabled to derive a support to their just pretensions and to protect them from that superior weight of influence which men by resigning the Company's Service and repairing to England, too often acquire, to the great detriment and injury of those Company's servants who are abroad and incessantly toiling for their service. As the truth of this cannot be denied and the facts are too frequent and recent in the Service, *vide* the number of injurious appointments to allow an argument upon it. Will a man in his senses be simple enough to adopt your Utopian system, and, without friends, claim the reward of merit such as the world is to judge of, the majority of the individuals of which have long been pronounced by men of the greatest talents and

knowledge to be equally fools and knaves. Bad as this picture is of human nature, it may be a just one, and therefore renders it more incumbent on the upright man to read men as well as books to allow for the weaknesses that mark different characters and benefit by their follies and vices. How many men with blushing merit (which you say is alone to push a man forward), capacities adapted to the highest stations, and the performance of the greatest actions, are lost to themselves and to the public. Detraction, with an influence as subtle and powerful as the strongest poison, insinuates itself to the ruin of the man who meriting well is above opposing the arts of the world or attempting to obviate its pernicious effects. Do we not see numbers of worthy characters most villainously aspersed and many the victims of unjust and groundless suspicions raised by the specious converse of knaves? Surely then it is necessary to do more than merit well; it is incumbent upon us, if we would insure to ourselves success in life, to recommend ourselves to those who wish us well, by every service in our power to perform, to express, to show our attachment on all occasions, to assist in every way a friend's pursuits—and that in all situations in life and under all circumstances. With this fixed principle of conduct should it be my happiness to obtain friends of a similar way of thinking, I may be more fortunate and successful in life than I have hitherto been. For whatever reason I have to thank Providence for the many unmerited blessings, I feel few and trifling are the benefits I have drawn from the good-will of others with whom I have been connected: yet I may venture to affirm there be few people, Leycester, in Bengal who have more powerfully and uniformly advanced the interests of individuals than I have done or answered the wishes of their connections in an equal degree.

I am concerned to find you express the sentiments you urge in support of Mr. Reid and a nomination to the Service. The argument you advance is founded on an erroneous principle that Reid etc. were never under me in the Service, but if a man or set of men who have never served the public and, of course, can have no merit to plead for its favour, is by the partiality of the times brought into employment and intercept my rise to those stations, I should have succeeded to, had their appointment not interposed, you must allow that I am prejudiced by the measure, that my right of preference grounded on the merit at least of having served the Company, (a merit Reid etc. could not plead when they were set above me,) has been entirely set aside in their favour and of course is superseded; or else I really misunderstood the sense in which the word is used. From the common acceptation of it I did suppose it to be nothing more than an interception of the rights of others; whether that be by men who had previously acted in the stations subordinate to those above whom they are advanced, or by men who were never in any

station is immaterial. The nature of the injury by the appointment of strangers to the Service is so far from softening it that it rather aggravates the act, for this reason that a junior servant may have the merit of superior services to plead which is the only just title that a preference can be grounded upon, whereas the man who has never rendered any services to the public, on what grounds does he advance his pretensions to a preference? Is it upon a self-sufficient opinion he may urge of his own abilities to serve the public better than others? Surely it might become him to be more modest, and it would show more equitably in those who rule, to direct such men to pass a probationary test, a course of service to approve themselves superior to and more deserving of the public favor, and then with propriety they may distinguish and advance them as their merits point out. This is my idea of the injury I have sustained by the appointment of Aldersey, Reid, Dacres and Lane. Of these Aldersey and Lane were translated from the Madras establishment to that of Bengal. You sufficiently know they cannot pretend even to a merit with the public. Reid, who was a stranger to the Service, was introduced to it and in a station superior in it to me who was at that time a servant of two years. Dacres was my superior in the Service because engaged in it before my appointment. The principle, however, that gave him the superiority (a longer course of Service) ceases to operate in his favor upon his reappointment after he had once quitted it, which he did not do upon the plea of health, but because he possessed what he thought a competent fortune and was dissatisfied at the appointments to the Service that intercepted his rise in it, *vis.*, the gentlemen from Madras, Reid, Lane, etc. I have said the principle that gave Mr. Dacres a superiority to myself in the Service and to operate in his favour before his reappointment to the Service. The principle was this that Mr. Dacres had served the Company longer, my engagement being subsequent to his, but, taking in the time of my service from the period Dacres resigned to his returning to Bengal reappointed, my right grounded on the self-same principle rises superior to his. I have served the Company longer, and yet he is still my superior. I fear my prolixity may have tired your patience, though to be explicit, I flatter myself you will think, I have been as concise as the nature of the subject admits me to be, and that I neither invert the principle nor deviate in my argument in that point on which custom has established all the rights of the Company's servants when superior merit for services rendered does not influence the public to bestow some distinguishing mark of its favor on a particular individual who has been so happy to attract its attention. Mr. Dacres' friends, when they gave him the service the last time, said in the public letter: "Mr. Dacres who came home on account of his health we have appointed to his station and he proceeds to your Presidency on such a ship."

The Directors either knew not the letter of resignation Mr. Dacres wrote to the Board of Calcutta at the time he left their Service, or they would not know it, for the letter speaks very plainly that the pretext on which the Direction ordered his readmission to the Service not so much to have been thought of, much less advanced by Mr. Dacres. These, Leycester, are a few of the advantages resulting from well-wishers among the gentlemen to whose ordinances the servants abroad must subsist. I have many thanks to give to my friends for the appointment. I now hold nothing could have been more grateful, no measure in my opinion more judicious. The station may not be so lucrative as Patna, but it is more out of the way and would have been offered me an opportunity of gaining much credit with the Company had the lands not been leased before I came to the charge of the Chiefship.

My best respects to Mrs. Leycester with wishes of happiness to yourself and your rising family. Adieu, I am, etc.

No. CCXIV.

Dacca, Nov. 10, 1773. Bill of Exchange.

No. CCXV.

12th November 1773.

To the HON'BLE MR. WARREN HASTINGS.

DEAR SIR,

I am this instant favored with your letter of the 7th desiring *that I will myself determine* whether the first part of my correspondence with Mr. Russell shall appear upon your records as neither of my letters upon that subject leave you at liberty to communicate it formerly or withhold it from the notice of the Board. Permit me here to assure you that it ever has been and is my full intention and wish to leave that entirely to your option. I have not the least inclination to place any matter on record which any of the Gentlemen of the Board think might be omitted, My transmitting the whole of what had passed was designed merely to show that I had not an option left me to decline a reference touching the last instance of intemperate conduct Mr. Russell was guilty of; that there is a necessity of recording the first part of that gentleman's behaviour does not appear to me so obvious. The only thing that strikes me in relation to the subject, is the remark of the Board respecting "impropriety by prejudicing Mr. Russell in a matter which could only be determined by the Board." This is harsh to a member of the body that holds the rights of judging offences and may appear a more just reflection if the temper I treated that gentleman with through the whole of

his disagreeable altercation did not stand recorded on your proceedings—I have not another motive to wish it to be recorded, nor do I desire it if in the judgment of the gentlemen the *imputation of impropriety* in drawing my opinion for the necessity of Mr. Russell's recall may not be rendered lighter by it. You desire I will *myself determine*. I experience a great deal of difficulty to answer you ignorant of your inclination and this my last letter inferred very strongly. However if you approve and do not choose to consider the request preferred, had it not, as the subject now stands, be better recorded entire. I wrote my sentiments to you in confidence, and beg you will in return treat me with the freedom of one who wishes to erase every idea of past occasions of difference and to obtain instances of your friendship. Those who have admitted my professions have never, I am confident, had reason to question their justness; but on the contrary every cause to acknowledge them supported throughout with a firm and stout regard to their principle. What more then, can I say, your inclination is mine, and a further word then becomes unnecessary.

I am, Dear Sir,

Your obedient & devoted humble servant,

No. CCXVI.

Abstract of Letter.

I have received a line from the Governor desiring I will myself determine whether the first part of the correspondence shall be recorded, as neither of my letters upon that subject leave him at liberty to communicate it formally or withhold it from the notice of the Board. With the same letter I received the public one condemning Mr. Russell's conduct and reflecting upon me for anticipating the determinations of the Board. I know not how justly I am charged with impropriety for delivering my opinion on a subject which came immediately before me and of which I must have formed a judgment when I transmitted it to the Board. However that may be, I conceive, as the matter now stands, the correspondence had better be recorded entire, that the temper I treated Mr. Russell with, through the whole of his disagreeable altercation may, in some degree, lighten the reflection passed by the Board for my anticipating their judgment, but as I wish in this, as on every occasion, to be directed by the superior judgment of others, I shall with pleasure decline recording the first part of Mr. Russell's correspondence, should it be thought unnecessary. To this effect I have expressed myself to the Governor. I own myself subject to error; I feel myself hurt by the Board's reflection and to render that lighter is my only motive for imagining that the temper I have observed towards Mr. Russell should fully appear.

No. CCXVII.

DACCA,

15th November 1773.

J[ames] C[ator] to Mr. Thomas Tulloh.

[Of no interest].

Nos. CCXVIII—CCXXI.

Dacca, 15th Nov. 1773. Bill of Exchange.

,, 16th ,, ,, J. Cator to Thomas Tulloh. Of no interest.

,, ,, ,, ,, Bill of Exchange.

No. CCXXII.

DACCA,

19th November 1773.

To JOHN GRAHAM, ESQ.

DEAR GRAHAM,

Your letter of the 6th is this instant received. Your request touching your letters I comply with. The observation that volumes on the subject could not justify my anticipation of the Board's decision on the reference I made to them, for explain it away as much as I may, I doubtless pronounced sentence on Mr. Russell, and left the Board no other alternative but to approve or reject my judgment—is a mode of reasoning I confess myself to be so stupid as not well to comprehend. I suppose, however, that it implies me blameable for having delivered my opinion that there appeared to me a necessity for Mr. Russell's removal, and that he had conducted himself with great impropriety by contemning all respect and subordination to the authority of Government. The facts were plain. As a member of the Board I, therefore, conceived it my part to speak my sentiments, and, as the head of the Community I am set over, it behoved me more particularly to disapprove of the conduct of any of its members when it rose to so unjustifiable a pitch as to call upon me to check it by a more than common exertion of authority, and to notice it to the Board: for, even in cases where such notification to the Council is not necessary, I apprehend it is my duty to express my disapprobation, should individuals under my orders be guilty of improprieties; and, if this is my duty in trivial cases, how much more so does it become a duty by the importance of the occasion. I have done all this, and in having done so I confess I perceive not how my conduct can be estimated culpable. I guessed too that the Board would think Mr. Russell's recall absolutely necessary. I guessed happily, and in this likewise I perceive not

how my conduct can be deemed blameable. I had the same ideas that the Board entertained of Mr. Russell's conduct. I hope I cannot be esteemed culpable for such similarity of sentiment. I expressed those ideas: "there I was faulty"—it may be so, for few men know when they should speak their sentiments and fewer still that the sentiments so delivered shall be approved, and the promulgation of them yet condemned. But to "anticipate the Board's decisions" is an expression I am at a loss to define. The Board is competent on all occasions, without restraint, without controul. How then, or by whom can "their decisions be anticipated"? Their decisions may approve or condemn the sentiments of any individual of their body, but these sentiments cannot direct (if that is meant by anticipating) the Board's judgments. As to any inquiry into Ramrutton's conduct, as it appeared to me from the investigation I made of it, he has nothing to apprehend and nothing to fear; and Mr. Russell, I should suppose, whatever may be his temper of mind, will scarcely be inclined to urge the claims made upon himself and his banian for the benefits of the zemindary converted from the zemindars to his use and emolument; for, exclusive of all improper charges, Rs. 6,000 per annum besides the *russoom* and a very large sum taken by Ram Conny is exhibited both in the zemindar's *woosoolat* and Ram Conny's accounts: all which, on a nice scrutiny, Mr. Russell and his banian are undoubtedly responsible for; and I apprehend, if the matter is carried further, they will be forced to refund. Thus circumstanced it appears to me that Mr. Russell may hurt himself, and will certainly be disappointed in his wish to affect Ramrutton, unless something I am ignorant of can be laid to his charge, and which I have no reason to surmisethere can [be], for admitting even that the zemindars may have made Ramruttan a compensation, it is more probable that he has answered it by any assistance he may have given to secure to themselves their just rights; and, as the labourer is worthy his hire, he must assuredly be vindicated on that principle. So much occurs to me touching any inquiry proposed to the prejudice of Ramruttan, which I neither wish nor am solicitous he should avoid.

I am, Dear Graham, etc.

No. CCXXIII.

DACCA,

23rd November 1773.

To the HON'BLE WARREN HASTINGS.

DEAR SIR,

Under cover of this you will receive two publick letters for the Board—the one a copy, the other original. If it is expected that the revenue of

Nurrullahpore shall be duly accounted for, some coercive means will be necessary to enforce a proper attention to your orders, for the Ranny and her officers are so lawless and above controul, that a very strict watch must be kept over them to prevent the disregard and inattention, obvious in all this transaction, to the public interest. I am doubtful whether Nurrullahpore in its present state will answer the *bundabust* that has been settled. A little care and attention, however, I know, will raise its *malgussarry* to yield a very large profit to the zemindar; but while a zemindar is eaten up by the harpies in employ, and cannot himself attend to his own business, the lands will ever be impoverished in order to force the zemindar to partial sales, until his exigences reduce him to make a total alienation, and his estate becomes partitioned into a number of talooks; for it is the interest of those in employ under a zemindar to bring the lands into bad condition, and in such reduced state from the fund raised by their embezzlements to purchase in the best parcels of lands themselves, and thus from servants to raise themselves to be masters.

My not having been favoured with your sentiments respecting the Mutah Ponnee salt contract has brought me into a kind of dilemma in replying to the order I received for stating the salt contracts to the Board which you may remark from my letter. The contractor refuses all advances without the conditions of the engagements he entered into are regarded: whether they may be or cannot be regarded rests with you to inform me, and, conformably to your reply, I will or will not notice the obstacle which destroys Coza Kowall's Mutah Ponnee contract. A further petition from Coza Kowall is enclosed

My letters to the Board respecting the mint not being returned, I am in hopes Stuart will be continued in charge of it.

The Dacca Nawarrah, if not all required at the Presidency, I could wish might in part be returned, for this is a land of rivers in the Irish style which to convey the idea in English would require much circumlocution.

I am, Dear Sir,
Your devoted humble servant,

No. CCXXV.

DACCA,
25th November 1773.

To WM. BENSLEY and J. PRICE, ESQS.

[Of no interest].

No. CCXXVI.

DACCA,

25th November 1773.

To SAMUEL MIDDLETON and JAMES ELLIS, ESQS.

[Of no interest.]

No. CCXXVII.

DACCA,

25th November 1773.

To MESSRS. BENSLEY AND PRICE.

[Of no interest].

No. CCXXVIII.

DACCA,

29th November 1773.

To WILLIAM MAKEPEACE THACKERAY, ESQ.

DEAR SIR,

I am favored by your letter of the 20th and preceding it by another letter the date of which has passed my memory the subject the same. You must be sensible my inclination leads me in all points to consider your wishes as far as may be consistent with the indispensable duty of my public office; those I must perform and allow a superior claim to my consideration. A reference in all my complaints is my intention, and my intention remains the same, but when it is re-presented that an obvious interest thwarts or obstructs a repeated application for justice in a cause of Meum & Teum, you are sensible I can not deny my interposition or refuse to hear it before me. This is the necessity under which I issued the summons on Fulram and Massood Bux, and is the only necessity under which I shall ever interfere, and could I preclude all applications that bring it upon me it would give me a double pleasure, first by avoiding the trouble occasioned to myself; secondly by answering in the fullest manner your desire that the whole concerns whether public and private relating to the province of Sylhet or individuals who reside there, be submitted to you.

Circumstanced as I am, it is at present only in my power to protract the time of Fulram's and Mussood Bux's summons which I do, by a *perwannah* intimating the cause and directing their attendance within two months from the 1st *Poos*. In this period, I flatter myself, you will be able to adjust your

transactions with Fulram & Mussood Bux, as they must at that time absolutely attend me unless the former settles with his creditors and the latter can compromise with the party who pretends to have been injured by him. The *hurkarrahs* guilty of the attempt of exacting money shall be punished; the usual allowance is to be made to them by the Assammees, and the *hurkarrahs* as officers of the *Cutchery* must remain upon them until they appear at Dacca, as the withdrawing the order and people who proceeded with it, would show in the light of the orders from the *Cutchery* being trifling and revocable, whereas nothing ought to be fixed and determinate to confirm the natives in opinion of a steady and uniform administration.

You may be perfectly easy with respect to any change further than the abolition of all charges. If the *Cutcherries* are necessary the farmers must petition for them and they will be supported at their sole charge.

P.S. I have written repeatedly for the Bengal accounts and without effect which forces me to note it in my public letters. Be so kind as to acquiesce in that particular and furnish me with the Bengal papers.

P.S. The complaint against Mussood Bux being for talooks and as his right may as well be pleaded by a vakeel, I have altered his *perwannah* and desired that he shall send a vakeel immediately with all his papers and your examinations of the matter mentioned in your letter.

Nos. CCXXIX—CCXXXVIII.

Dacca, 1773.	4th	Dec.	Bill of Exchange.	
"	"	"	To Nicholas Grueber, Esq.	No Interest.
"	"	8th	" To W. Bensley and J. Price.	"
"	"	"	" J. Cator to J. Price.	"
"	"	13th	" J. Cator to Henry Leake.	"
"	"	"	" To Mary Barwell.	"
"	"	"	" To Warren Hastings.	"
"	"	"	" To W. Bensley and J. Price.	"
"	"	21st	" Ditto.	"

No. CCIXL.

DACCA,

The 15th December 1773.

TO JOHN HAWKESWORTH, ESQ.

MY DEAR SIR,

I addressed you the 9th of November since which period of time a representation has been made by the French to our Government on the

subject of grievances they experience at Dacca. The nature of their complaint points out the justness of the remarks I have already made and the improper conduct of my predecessors in not checking their encroachments on the authority of the Country Government in the first instances when those appeared; for had this been done, it would have precluded at once the high pretensions they now advance, pretensions incompatible with and destructive of the laws of every state and community where they may be admitted. I enclose you the papers in answer, with the complaint preferred by the French. You will perceive from those the object they have in view and how far the obtainment of that object must affect your acquired interests in this country.

The report which I sometime past observed to you of a change likely to affect the station I hold, has not taken place, not by my recall, but by the appointment of a Council to the charge of the Revenue Department at which I am placed as the head. This new arrangement with the reasons assigned for it, when applied to an ancient and fixt establishment, will appear to you, as it really is, a mere plausible pretext to lessen the consequence of my appointment from England and deprive me of the superior benefit which arises to every man entrusted with full and unshared authority. The measure, however, as far as it relates to the public administration, is not liable to any just objection, unless it is by erasing the mark of confidence and approbation with which my friends influenced the public to distinguish me, and this indeed it has done most effectually, as the superintendence of the revenue always vested in my predecessors without any council to share in the superintendence, shows to the minds of all the natives that, instead of the Company having distinguished me by any superior degree of confidence, that they do not hold me so worthy in their opinion as my predecessors, the men who have held a more full and extensive authority—the criterion by which alone they can judge the fullness of that confidence the public reposes in its servants.

The system adopted at present for the management and superintendence of the provinces is certainly well calculated for a more equal and active administration, and seems to be grounded on the very plan which gave so much offence in my minute on the removal of the Khalsa to Calcutta—with only this difference that my minute proposes smaller divisions of the provinces, allows Collectors appointed from the junior servants to be stationed in them for the local administration and gives the superintendence to the different members of the Council at Calcutta, because at that time the members of the Board were restricted to Calcutta by the express orders of the Company, whereas the system resolved only the Governor and Council, fixes the administration and superintendence of the provinces in a local council

where a member of their body presides and divides the lands into larger partitions without Collectors who are all recalled. I have been informed, how truly I cannot say, that Mr. Hastings has received intimation from his friends in England that the plan which he has pursued in removing the Khalsa and centering the whole minutice of business in himself by allowing to his Council their deliberative voice only, without any partition in the active superintendence or management of the interest of the country, is likely to receive some alteration by a more general partition of the executive authority and immediate management being ordered to his Council, that upon this and some hints of what the Regulations are to be he was willing to preclude the idea of their being ordered in opposition to his wishes by anticipating them and rendering them as his own. Whether this is mere conjecture of fact will be evinced by the expected despatches, as the Company will in all probability either confirm the plan Mr. Hastings fixt on the removal of the Khalsa or deviate from it in those respects wherein it is unequal to the ends proposed to be accomplished by it. I enclose you the public letter and such instructions as the Council have sent to the Provincial Board; it explains the ground on which they proceed and very injudiciously alarm the servants with a declaration of its being a temporary expedient, for to this fluctuating state of the service may be justly imputed a number of the abuses complained of, and indeed it may be expected when servants can place no reliance that a faithful discharge of their duty will continue them in station; that in prudence they will make the best of that sunshine which happily falls to their lot. The salaries allotted to the several members of the Calcutta Council under particular restrictions will, I fear, show in these times of necessary economy, that however little the Council have consulted the servants in general in their reduction of expenses, they have not been deficient to themselves, and that they judge not themselves by the same criterion they have fixt for their judgment of others, for while they distress the needy part of the Service by abolishing all allowances to them, they add to those they themselves formerly reaped, without any public authority for doing so but their own pleasure and self-complaisance. The interdiction they are pleased to lay on themselves will appear downright mockery and repugnant to common sense, as they can barely maintain their household upon it, so far from being able to lay by from it a sum that may enable them in process of time to repair to Europe. How then are they to raise a competency to themselves if their salary will not give it to them, and if they debar themselves, as they pretend to do, of all other means, why they wish it not, they intend to be meer pensioners of the Company and to serve them all the days of their lives. To digest such inconsistencies is, I confess, above my powers; and though I am to take the salary

I must declare the reasoning to be nought on which it is given. All public stations have, and it is necessary they should have, genteel appointments to support them. Those to the Council of Bengal are by no means to be placed in comparison with the stipend that the Company give to the Governor, nor indeed is there room to expect it. However the Company, as far as they can afford it, should consider their Council and in proportion to the importance of the trust delegated to them, give them salaries to place them beyond the reach of temptation or the bias of an improper influence. The provision the Council have made for themselves is sufficient and equal to such end, while they are not restricted or debarred the honest means of raising to themselves a competency, but if those are denied to them, the present salaries are by no means adequate. The aim and ultimate object of all who resort to this country is in process of time to return to their friends. Of course they will indirectly, if they cannot directly, engage in commerce, and if they do engage in it, as they undoubtedly will, the present appointments instead of placing them above the reach of an improper influence, will only bring them more within its power, for as it will be easy for any Governor to obtain a knowledge of their clandestine traffic, he apprehensive of his discovering them to the public and on such discovery ejecting them the Service, will render them entirely dependent, and instead of a Council, make them the mere creatures of his Government. The Direction, therefore, had better disapprove at once of all unnatural restrictions their servants make a shew of laying upon themselves, convinced they make no sacrifice of their own public interests by allowing to their Council a privilege in common with all to the interior commerce of the country. These are my ideas; how just their clearness and perspicuity your own judgment must decide.

In my former letters I have already touched on the general commercial interests of the Company. Those which fall within my particular province I am very sorry to remark, are in a most deplorable state, and that nothing but the most unremitting degree of attention can possibly restore them from the condition to which they are reduced. A letter of mine to the Committee of Commerce which goes enclosed shows the difficulty of the task I have to perform, a task which I am not without hopes of executing to my wishes, if the interference of superior power does not check and render fruitless my endeavours to bring your investments from Dacca into more repute than they have for these some years past been. The scheme of contracting for the Company's investment is doubtless a good expedient and such as might take place with benefit to the public, if it was possible to exclude entirely the influence of a private interest; but when you look to your Cossimbazar silk investment from the conclusion of the year 1769 since which it

rose in price nearly sixty per cent, you will find you risk for a precarious advantage a certain and what ought to prove a more beneficial mode, that of providing your own goods from the manufacturers themselves. A gentleman wholly ignorant of the nature of the trust reposed in him was at that time Chief of your factory at Cossimbazar and had the peculiar good fortune in the short space of time from 1769 to 1771, from his want of knowledge, and this mode of contracting, to raise the price of silk from Rs. 9 the seer to 13 or 14 Rupees the seer, a mistake from which, I fear, your commercial interests at Cossimbazar will never recover. Mr. Aldersey is now appointed Superintendent and Comptroller-General of your investment. I heartily wish the opportunity thus afforded him of raising your manufactures may be attended with happier effects than what has followed from his former endeavor at Cossimbazar. Experience, the surest ground of all knowledge, he has now ample time to obtain, but the proof of his having benefited by observation depends on the good which may accrue to the Company from his ministration in office and to this test I deliver him over.

My sister having mentioned to me the disappointment she has experienced by the non-payment of the bills I sent to my attorneys in order to relieve her, I have directed to be put on board one of the ships to be dispatched by the month of February a lac of Arcot rupees in bullion, but [in view of] a publication lately issued by Government subjecting all exports of bullion from this country to Europe to a commission of five per cent payable to the Company in England, I am to request, if it may be done, that you will get this heavy charge remitted to me on the plea of the peculiar disappointment and distress that necessitated me to send specie. The loss I must submit to without this further charge and the charge of insurance from the difference between the value of silver in Asia and Europe is at least twenty-five per cent; but if a difficulty attends the answering my wishes in this instance, and it cannot be brought about except in the light of a great favor done me by the Company, I beg you will decline asking for or urging it. I enclose you my public letter to the Board for permission to take the money, but as I knew not the ship's names under dispatch, a blank is left to be filled up by my attorneys. The scene of business in Calcutta attracting my attention, I propose in a few days to proceed thither, and as the adjusting and regulating affairs here previous to my visit requires my time, I beg you will excuse me to my sister for not writing to her and inform her that, though I have received two very polite letters from Mr. Maclean, he does not mention in either a word of the loan she made to him when in England. She need not, however, be uneasy on that account as I shortly see Mr. Maclean at the Presidency, when I will break the matter to him should he not take notice of it to me.

I am, etc.,

P.S.—I have enclosed the sequel to the correspondence of Mr. Russell since its reference to the Board, and I make no doubt you will think the conclusion of such a subject once brought before a public body of men as extraordinary as the correspondence itself. But it is the happiness of some men to know on what ground they stand and to urge the advantage they hold from particular connections.

NO. CCLVI.

Dacca, 1773.	Dec. 22.	Bill of Exchange.	
"	"	Do.	
"	"	28. J. Cator to R. Barwell.	Of no interest.
"	"	29. Do. to W. Bensley & J. Price.	"
" 1774.	Jan. 1.	Bill of Exchange.	
"	"	J. Cator to W. Bensley & J. Price.	"
"	Jan. 3.	Bill of Exchange.	
"	"	J. Cator to W. Bensley & J. Price.	"
"	"	10. Do. to Wm. Barton.	"
"	"	12. Do. to Joseph Price.	"
"	"	13. Do. to Richard Barwell.	"
"	"	19. Do. to Wm. Barton.	"
"	"	20. Do. to Joseph Price.	"
"	"	24. Do. to W. Bensley & J. Price.	"
"	"	25. Bill of Exchange.	"
"	"	J. Cator to W. Bensley & J. Price.	"

NO. CCLVII.

DACCA,

1st February 1773

To The Hon'ble WARREN HASTINGS.

Dear Sir,

The instant of my arrival, letters I received from Calcutta communicated the probability of Middleton's suffering in the opinion of the Directors by the mention made of my disappointment in the nonpayment of his bills in my application to your Board for permission to load a lac of rupees for Europe; as Middleton is the last man I would be instrumental in affecting, and my only view was to obtain from the Direction admission of the 5 % duty which I could only be considered in, by the peculiarity of the circumstance that obliged me to remit money at so great a loss under the

expectation of the bills being returned protested by the first ship of the next year, yet, as I understood Middleton thinks it may hurt him, I willingly and with pleasure resign my hope to gain a remission of the duty of £500 sterling to satisfy Middleton, and beg as a particular favour my application may be erased from the records. Had I known or entertained an idea, when I was in Calcutta, that Middleton had any particular wish to have my letter expunged, I should have done it at the instant without a moment's hesitation ; but as I never was informed of Middleton's sentiments or conceived it possible my letter would hurt him, I was induced to attempt to save, if possible, the duty on the exportation of the bullion I sent ; because if Middleton's bills were paid the consequent loss became mine and not his.—Excuse my entering so fully into this matter. It has been intimated to me Mr. Middleton's friends interested themselves by informing me it was his wish, I should not mention in my application the disappointment I suffered from the non-payment of his bills and that he was apprehensive it would injure him at home. It is very true some gentlemen did say they imagined my application would do Middleton no good, and I replied it was impossible it could do him any harm, whereas, if I neglected to mention the circumstance of my disappointment, my friends could with no face ask for the remission I expected to obtain. I have been long acquainted with Middleton and can say there is not a man who wish him better than I do. Of course I am much hurt by his sentiments on my address to your Board being kept from my knowledge by those who know them and noticed the subject to me without telling me it was his wish I should withdraw my application. I flatter myself, however, I am now in time to convince him I had no other inducement than I have here expressed in making the application I did with the mention of his name.

No. CCLVIII.

DACCA,

2nd February 1774.

TO SAMUEL MIDDLETON, ESQ.

Dear Middleton,

I never was so much surprised as by the letters I have received this instant from Pattle. This you will fully perceive by the copy of my enclosed address to the Governor. Believe me, I should be very sorry to suffer in your opinion, and am extremely hurt at not knowing your sentiments before sending on my letter to the Board which mentioned nothing of Chevalier ; only the disappointment in the non-payment of the Bills, I have received from you.

No. CCLIX.

Dacca, 1774. Feb. 3. J. Cator to Wm. Barton. Of no interest.
 " " " " Do. to W. Bensley & J. Price. "

No. CCLX.

DACCA,
 3rd February 1774.

TO MR. LOVER OLIVER.

Dear Sir,

The evening before I left Calcutta Mr. Hastings asked me what time I judged might be sufficient to enable you to close the concern you had charge of at Mirzapur, and upon my answering it was impossible for me to fix a particular period, but that I was certain you would conclude the adventure as soon as possible, and my repeating my request for your continuing in Bulwan Singh's country he answered, "Well! I give my permission but depend Mr. Barwell upon your word that Mr. Oliver interferes not the least with Opium," I replied I thought I knew you sufficiently to stand engaged for your conduct, and in consequence passed my promise. You should decline opium, salt petre or any other article of commerce he might be inclined to interdict you, but he only repeated opium, and as salt petre was mentioned by me, and not noticed by him, I am dubious if the Council have any provision of it making for them; if not, (which you will find on enquiry), you may then purchase salt petre. None of the articles in your letter will sell for a profit here. A remittance in bills I would prefer to bullion, if the exchange is reasonable and term of payment 20 days sight. Shawls of sorts, if as cheap as those purchased two years past, will answer very well, and you may buy 40 or 50,000 Rupees worth, but remember the major part should be fine shawls and as many of them as you can get white, or the brown colour the Hindoos wear. Purple, red, dingey yellow are bad and unsaleable colours. You need not mention to any one the permission you have to continue at Mirzapur as it may give rise to application from other quarters and can do you no good.

I am, dear Sir, etc.

No. CCLXI.

Dacca, 1774. Feb 7. J. Cator to W. Bensley & J. Price. Of no interest.

No. CCLXII.

Dacca, 1774, Feby. 8. Richard Barwell to Ensign Leake.
[Printed in *Bengal Past & Present*, Vol. V, p. 184].

No. CCLXIII.

Dacca, 1774, Feby. 8. Richard Barwell to W. M. Thackeray.
[Printed in *Bengal Past & Present*, Vol. V, p. 187].

No. CCLXIV.

DACCA,
8th February 1774.

TO MR. WILLIAM MAKEPEACE THACKERAY.

DEAR SIR,

I have received from the bearer 321 Gurries instead of 322 and the man declares he has not received from your sircar more than 321. I thank you for the supply of this article and shall be further obliged by your increasing the quantity a little.

Yours.

No. CCLXV.

DACCA,
8th February 1774.

TO HENRY GOODWIN, ESQ.

DEAR GOODWIN,

I have this instant received your letter of the third: had it been despatched the day it is dated, I ought to have received it by the 7th. I am very much concerned and much hurt at what has passed on the subject of that letter. Belvedere, you must know, does not belong to me, and that I have held it only during the pleasure of Mr. Aldersey, and, consonant to that idea, I can do no otherwise than relinquish it, whenever he is pleased to request it of me. Agreeably to this, I addressed you yesterday and forwarded my letter through Mr. Aldersey. Could I have conceived that my desiring Mr. Aldersey to mention to you his intention of going into Belvedere, which rendered it necessary for Mrs. Thompson to remove into my house, would have been attended with so disagreeable [a result] as has resulted from it I should doubtless have mentioned it to you myself the intimation I received from Mr. Aldersey of his intention to go into Belvedere; but, as it never occurred to me that you would suppose I inhabited Belvedere independent of

a reciprocal obligation to Mr. Aldersey for it, I did not conceive it possible that the circumstance would have escaped you, and that Mr. Aldersey's requiring Belvedere of me which induced me to request my own Garden House for Mrs. Thompson's accommodation should not have struck you. When Mr. Aldersey, at my request, informed you that he proposed going into Belvedere, I heartily wished and flattered myself that the occasion I had given the Governor to take exception at the part I acted would have been buried in oblivion, and nothing further have arisen to give me fresh uneasiness on that account. And in this I entered into a full explanation of my motive and candidly related the dilemma I was in, leaving it to him to resolve for me, after considering the peculiar circumstance which rendered me anxious to retain my purchase. As I flatter myself Mr. Hastings is satisfied with the deference I shall always be happy to pay to his wishes, so I shall always be ready to acknowledge any obligation I owe to the attention he is pleased to show to mine, and had he insisted on my yielding up the point, after what I had said to him upon it, he well knows (that however averse I might be to it), I submitted it entirely and wholly to himself. I have now only to expect—and I think that I have some right to expect it—that you will not be offended at my accommodating Mrs. Thompson to whom I can offer no other habitation than the Gardens you occupy. My town house is engaged to Mr. Barton and his family, and, was it not, a residence in town is not agreeable to Mrs. Thompson.

I am, dear Goodwin,
Your most obed. and humble servt.

No. CCLXVI.

DACCA,

8th February 1774.

TO WILLIAM ALDERSEY, ESQ.

DEAR SIR,

Since my letter to you of yesterday, I have received one from Mr. Goodwin. I have too much reason, after what has past, to lament the request I made to you to speak to that gentleman. You must be sensible that I could not have an idea of the result; and I therefore hope you will excuse a circumstance so little thought of and so little expected by me. Mr. Goodwin's former letters and my replies I have sent copies of for your satisfaction. I likewise send you my answer to his letter now before me to be closed and forwarded by you after perusal.

I am, etc.,

No. CCLXVII.

Dacca, 1774, Feby. 10. R. Barwell to Warren Hastings.

[Printed in *Bengal Past & Present*, Vol. V, p. 184].

No. CCLVIII.

DACCA,

10th February 1774.

To WILLIAM BARTON, ESQ.

[Of no interest.]

No. CCLXIX.

DACCA,

15th February 1774.

To SAMUEL MIDDLETON, ESQ.

DEAR MIDDLETON,

Under charge of a naig and 6 men I send to you four people who were apprehended in consequence of my order. The repeated complaints of the merchants against the chokydar of Huttubarry Gaut obliged me, about two months ago, to send a parwannah to the man not to interrupt the trade from Dacca, intimating to him at the same time the orders of the Board for the abolition of all zemindarry chokeys. I would not trouble you on that occasion, as I flattered myself nothing of the same nature would again call for my interposition, and that Santiram's people would have been more discreet than to repeat the exertion of a power, which being so absolutely prohibited by the public regulations, subjected them to the pains and penalties, to be incurred by a disregard of those regulations. Mr. Holland, whose assistant Mr. Duval is, intimated that he thought the obstruction given by the chokydar should be brought upon our public records, and an exemplary punishment inflicted on the delinquent, to deter similar aggressors; but this I declined, observing it might be followed by ill consequences to Santiram, and that you would doubtless take care to see Mr. Duval reimbursed, and by warning Santiram of the folly of his agents prevent a repetition of it. I send you Mr. Duval's account of the salt taken out of his boats, and beg you will inform me how he is to be compensated for the loss, whether Santiram pays it in to your hands or in what way the compensation is to be obtained.

I am, Dear Middleton,

Yours sincerely,

P. S.—I send you Mr. Duval's notes.—R. B.

Nos. CCLXX—CCLXXII.

Dacca, 1774, Feb. 16.	J. Cator to T. Tulloh.	Of no interest.
" " " 22.	Do. to W. Bensley & J. Price.	"
" " " 22.	do.	"

No. CCLXXIII.

DACCA,

21st February 1774.

TO CHRISTIAN FREDERICK BRIX, ESQ.

DEAR SIR,

I have received your letter of the 16th. Mr. Bensley having employed Mr. Morris, I can assure you upon my word, is without my knowledge, and I can only attribute it to a view of saving some of the law charges as Mr. Bensley himself had some claim against the estate of Luckondutt and probably united me with himself in the bill of complaint filed by Mr. Morris. This I hope you will erase the idea of my having sent any instructions to Mr. Bensley to engage any other Advocate than you. I am too sensible of the attention and abilities you have shown in managing the trust I confided to you not to wish to acknowledge it when occasions may offer.

I have executed the paper not to distress Lambert ; I could have wished, however, that nothing of the depending suit had been mentioned, for this reason, that Lambert by the payment he offers seems to have me in his eyes, and upon such an engagement may possibly be able to litigate the payment of the decrees which he thus blends with his demands against Jekyll on the decision of the Mayor's Court. If this is his intention, and I conceive it may be, I would much rather stand his appeal, for that would not throw me back so much longer or subject me to further embarrassment from the law. I should then know what I had to depend upon, and am confident my counsel in England would soon bring my cause to issue, whatever delay might attend the following Mr. Jekyll. His interest may possibly lead him to spin out a decision as long as possible. Mine leads me to urge as speedy a one as is in my power, and this I think I can facilitate independent of Jekyll's appeal. I have not the least objection to wait for the amount of the money Lambert is to pay me and even fix a term of three years for receiving it. I only wish I have nothing to say to the depending appeal. I would, therefore, propose a simple engagement in lieu of the present one, saying I have received 30,000 rupees in part of the decrees and that I engage not to demand the balance with interest before the termination of 3 years unless Mr.

Lambert demises in that period and then the engagement is void. If you will bring this about I shall be much obliged.

I am, Dear Sir,

Your most humble servant,

P.S. Having perused and reconsidered the arguments which induce me to give a simple engagement to Lambert I do not return to you the instrument you sent to me, but rather choose to stand his appeals if he will not accept my simple engagement.

No. CCLXXIV.

To The Hon'ble WARREN HASTINGS, ESQ.

President and Governor, etc., Council.

DACCA,

21st February 1774.

HON'BLE SIR & SIRs,

A day or two before I left the Presidency, your Secretary, at my instance, delivered to me a copy of Mr. Grueber's address on the subject of the Dacca investment. As to the justness or propriety of my remarks on the goods invoiced to you the 3rd of December, I can only say that they are such as appeared obvious to my judgment, and such as were absolutely necessary to re-inspire that confidence in the merchants who are purchasers at the public sales made by the Hon'ble Company. I considered every species of deception fraught with consequences discreditable to the name and honour of the Company as merchants, and destructive of the reliance which has long been reposed on those descriptive marks supposed to define the quality of the goods contained in the bales distinguished by such stamps. To this end, as your Dacca investment is so much fallen off, and the quality of the goods now exported to Europe so different from the goods formerly exported under the same descriptive marks, not to have noticed their relative fairness and value by a comparative view, must have given force to and fixed that diffidence which has already taken place in the minds of the merchants: for while under the same marks and numbers they observe so great a disparity in the goods now sent and formerly sent, and this disparity not noticed in the invoice or any comment upon the invoice, they must naturally attribute such differences to great inattention in those who in-bale the goods, and this distrust will rise in proportion to the frequency of the instances that occur. Having thus explained the principle that led me to adopt the mode of describing every article of the Dacca investment separately, I have only to express my wish for its not being attended with any ill consequences. Should any good result from it, I shall

be happy in the reflection of my endeavours having produced in the least degree the end to which they have been directed.

To the other parts of Mr. Gruebar's letter, I think it incumbent on me to declare, I have been induced purely by motives of a public nature, and wish not to partake of the credit of another, to leave to him the merit and the blame, which may be his due for the provision of the investment of the present year. It is true I think that investment dear and ill provided. This is mere matter of opinion, and will be proved upon inspection and the judgment of better judges; I heartily wish, however, for Mr. Grueber's credit that the investment may be approved by the Hon'ble Company. That gentleman is pleased to say he has exerted his best endeavours to give satisfaction to the public. If those endeavours are not answered with success, it certainly should not be attributed to him as a fault but a misfortune, to which every man is liable, and from which the greatest attention, supported by the best abilities, is not exempt.

The letter now before me tells the Board I have said "no better provision is to be expected than what is already come down." If I have said so, I confess it has passed my memory and is very contradictory to the sentiments I have all along entertained. I, therefore, presume that such a declaration made for me proceeds from inadvertency. The goodness of every investment depends upon its price, in proportion to its reduction every article becomes valuable to the purchaser who is to judge by no other criterion than the gain he is to make upon it. Inattention to this particular, of course, will subvert the very end which a merchant must have in view, and once lost sight of, he will find his pursuit of profit entirely disappointed. Mr. Grueber, when he speaks of the benevolent intentions of the Company that enjoin encouragement to be given to the manufacturer, says "every one must know that a Chief invested with the authority of the Company may have goods at what price he pleases," and how far this is consistent with such intention he makes a question. With me, I confess it is not a question. I consider the scope of the order to be founded in reason, and that while the Company expect justice (for in that sense I receive the word encouragement) to be done to the manufacturer, they doubtless order it with a due consideration to themselves, for it would be an absurdity to suppose such injunctions were given to encourage imposition or exactions on themselves. The manufacturers are to be protected and are to be encouraged by receiving the dues of their labor. Those who are at their head, the public may be assured, never will pay them more than their just wages; and that the enhanced prices at which goods of every denomination now stand, and to whatever pitch they may be hereafter increased, will tend very little to benefit the fabricator. In all countries

this is the case, for it is the interest of those who conduct manufactures in all countries to raise the price ; but that their workmen will be little if anything the better for the superior's gain, is a fact of which everyone who has made the least observation must be a competent judge. The demand, of course, almost becomes unnecessary, that the labourer in the manufactures established in all countries can have very little interest in enhancing the price of the manufactures ; for as they have not the means of purchasing the materials they fabricate, they must submit to the terms of those who can furnish them with the materials or the means of purchasing the materials, and be content with the wages merited by their labour ; and here it is my purpose to note that an equitable and moderate encouragement must be as much the interest of those who stand in need of the art of the workmen, as it is the workman's interest to labor when he finds equitable encouragement. Anything more than this, instead of being beneficial to the manufactures of a country, would be directly contrary, because in proportion to the facility with which this class of people should be placed above the necessity of labouring, the incitement to follow their vocations would be less strong, their attention would be devoted to pursuits more agreeable to the independence of their situations, and they would be lost to the public by declining to labour in this particular branch to which their talents are adapted.

When I recur to the benevolent intentions of the Company, and your regulations which have promulgated these intentions throughout the Provinces, and consider that the necessities of life are little, if anything, raised in price, while every species of goods fabricated are 70 per cent above the rates at which they were vended in 1766, I am confirmed in my opinion of the justness of my position that the manufacturer has not, nor can be benefited in the least proportionate degree to the difference in price of the articles he manufactures. I, therefore, propose, with your approbation, to dismiss every intermediate agent to whom I must impute the debasement of the Dacca manufactures, to take them under my own immediate care, and conduct the future provision of the investment by your immediate servants, and economically deputing to the *aurungs* the gentlemen on this Establishment to inspect the provision of the goods. I am obliged, Gentleman, to your letter of the 28th May 1773 to Mr. Grueber that recommends this mode of furnishing the investment or any other that might be deemed preferable to the one which has prevailed and represented to you by Mr. Grueber to be defective.

The difficulty which may obstruct me in the execution of my design I am perfectly acquainted with. The interest of every individual formerly concerned in the provision of the investment, and the interest of every merchant who purchased up goods with a view to sell them to the Company,

unite them all in opposing a plan which precludes them from benefiting by the necessities of the Company. The *delolls*, etc., engaged for the public investment, as well as the merchants, being fully sensible that goods must be provided to load the ships to be returned to Europe, are led by similar views. The first in pursuit of their views have naturally delivered goods at an enhanced price and of bad manufacture in order that they might be returned upon their hands, and sold by them to the merchants, while the merchants knowing the necessities of the Company have been equally led to purchase such rejected goods at a premium of the *delolls*, well aware that every disappointment the public experienced would in the end insure a sale to them, as the ships could not be returned without cargoes, and that to complete their loading the public would be under an obligation to take such goods as were offered. Thus it would ever have been the interest of the *delolls* to lower the fabrics and the merchants to offer more for their goods, sensible, as I have already remarked, that the Company must in the end reimburse them and be forced to give a further advance upon making the purchase.

Having premised this, I conceive it is but equitable that the Company should stand in the place of the *delolls* and intermediate agents, that the manufacturers should be in the immediate employ of the public, and, instead of being in the service of individuals engaging to supply the public, be its direct agents, that they should receive every support and indulgence the nature of their vocation entitles them to, and that no merchant of whatever denomination should be permitted to hold commerce with those weavers who are engaged in the public service, that the cloths fabricated which are not of the Company's assortments or fit for the Europe market, shall be brought to the public *hauts* and there disposed, but that no private merchant shall engage a weaver in his service by advances of *dudney*, but that all shall make their purchases in the public bazar where the goods may be exposed to sale. This will give a fine and just opportunity to every weaver who can fabricate and bring his own goods to market to obtain the utmost they will sell for, at the same time it will prevent the manufacturer who works up the material he is furnished with from the Company's advances from exposing to sale an article in which he has no other property than the wages of his labour, or delivering such article to the *deloll* or *picar*, who accounts with him barely for his wages and makes an advantage to himself at the expence of the public.

Having expressed my thoughts on this important object, it depends upon your determination how far the plan proposed is eligible and may be carried into execution, but in my judgment while the interest of every individual is

permitted to operate against the public purchases by *dadney*, such purchases had better not be made; for unless the labor of the manufacturer engaged by the public can be secured to the public, it is vain to make advances and furnish them with materials. Every year the same cause, the Company's wants, which fixes it the interest of all merchants to have goods to sell to the Company, will contribute more and more to the debasement of the manufactures, and to disappoint you in your purchases.

To employ manufacturers to fabricate the investment required, an establishment of servants is necessary conformably to the accompanying list. The fixed charge of Rs. 1500 per month devised upon the provision of the late years is at the rate of 2 % per Rs. 100. The *delolly* or brokerage that has been paid is at 1 anna per rupee, which is $6\frac{1}{4}$ per cent. The public saving here is Rs. 32,000. Allow for yearly balances in the mode now proposed for providing your goods 2 per cent on 8 lacs, 16,000, the saving is Rs. 16,000. Exclusive of this which is not the object, your manufactures will be improved and their prices reduced.

As the time for commencing a reform in the provision of the investment will elapse, if I am not speedily furnished with your instructions, I request the favour of your commands as early as possible.

I am, Hon'ble Sir and Sirs,

Your most obt. and humble servt.,

ESTABLISHMENT OF SERVANTS REQUISITE FOR THE PROVISION OF THE INVESTMENT SHOULD THE COMPANY MANUFACTURE THE GOODS.

<i>The Aurung of Dacca.</i>		<i>Sonargan & Baniaparah.</i>		<i>Bajitpore & Jungulbary.</i>	
	Rs.		Rs.		Rs.
Gomastah 1	60	Gomastah	60	Gomastah 1	60
Naib do. or Assistant	50	Naib	30	Naib 1	30
Cash-keeper 1	30	Cash-keeper	30	Cash-keeper 1	30
Mohurers 5	45	Mohurers 3	45	Mohurers 3	45
Jamadar 1	5	Jamadar 1	5	Jamadar 1	5
Peons 10	30	Peons 10	30	Peons 8	24
Bearers 6	15	Bearers	15	Bearers 6	15
	215	Depent. Gomastah	15	Gomastah at Depent.	
			230	Aurung	15
					224
					230
					215

Brought over		Rs. 669						
<i>Titcaddy & Annundey.</i>			<i>Chaundpore & Boleah.</i>			<i>Damroy.</i>		
	Rs.			Rs.			Rs.	
Gomastah 1	... 50		Gomastah 1	... 40		Gomastah 1	... 50	
Naib 1	... 25		Naib 1	... 20		Naib 1	... 25	
Cash-keeper 1	... 25		Cash-keeper 1	... 20		Cash-keeper 1	... 25	
Mohurers 2	... 25		Mohurers 2	... 25		Mohurers 3	... 40	
Jamadar 1	... 5		Jamadar 1	... 5		Jamadar 1	... 5	
Peons 6	... 18		Peons 5	... 15		Peons 8	... 24	
Bearers 6	... 15		Bearers 6	... 15		Bearers 6	... 15	
	—163			—140		Dependent Gomastah	15	
								199
<i>Buldacaul, etc.</i>			<i>Molputgunge and Saumpore.</i>					280
Gomastah 1	... 60		Gomestah 1	... 40				1,062
Naib 1	... 30		Naib 1	... 20				
Cash Keeper 1	... 30		Cash Keeper 1	... 20		Rupees	1,541	
Mohurers 3	... 45		Mohurers 2	... 25				
Jamadar 1	... 5		Jamadar 1	... 5				
Peons 10	... 30		Peons 5	... 15				
Bearers 6	... 15		Bearers 6	... 15				
Dependent Gomastah	15							
	—230			—140				
	1,062			280				

R. B.

No. CCLXXV.

Dacca, 1774, 22nd Feby. Richard Barwell to Warren Hastings.

[Printed in *Bengal Past & Present*, Vol. V, p. 185].

Nos. CCLXXVI—CCLXXVII.

Dacca, 1774. February 25. J. Cator to Wm. Bensley. Of no interest.

" " " " Do. to W. Bensley & J. Price. ..

Nos. CCLXXVIII.

Dacca,

25th February 1774.

To SAMUEL MIDDLETON, ESQ.

DEAR MIDDLETON,

Your letter of—relieved me from much uneasiness and heated the anxiety and solicitude of mind on the receipt of Pattle's information. As nothing

was further from my thoughts than an injurious act to you I made not the least hesitation to assure you that if a mistake of mine had given occasion for misrepresentation, no one would with more readiness or pleasure amend it. The list of private goods you sent me I wrote you I could not provide before the new year, for the state of public investment was such that although I sent up two lacks for the purchase of some goods on my own account I had been deterred making any investment at all. Should the plan I propose for making the public investment be adopted you will hear further from me, but if it is not adopted, you will excuse my declining to make a provision for you. My reason is simply this. I find that the Company's goods if they are purchased as heretofore will be excusably bad and very dear. And I would put it out of the power of malice to impute such defects to my having engaged the *delolls* and *pycars* to provide me with the best goods, for so it will be said even if I purchase nothing but Guzzies.

I have no orders from the Board respecting elephants; only to put the Nobob's officer when he arrives in possession of the Kheddahs. You write me about elephants to be shared between the Nowab and the Company. I know not of a single elephant the Company has.

I am, DEAR MIDDLETON,
Truly yours.

No. CCLXXIX.

CALCUTTA,

The 25th February 1774.

To Messrs. NETTLETON and RAIKES.

GENTLEMEN,

I addressed you under date of the 6th October and transmitted you duplicate of my letter of that date in a short one of the 10th November in which I expressed my apprehension that the remittance of the amount of Messrs. Crichton and Smith's bond might fail in consequence of the stoppage of the channel of the Company cash at China. Since then letters have arrived here from Messrs. Crichton and Smith by which it appears they consider themselves so far under obligations to remit the sums which they took up in Bengal that they propose to fall on other means of doing it. I am therefore inclined to hope that the sums which I at first expected would come into your hands from the obligation of Messrs. Crichton and Smith will yet be remitted to you by these gentlemen. On having recourse to my letter of 6th October I find I desired you to pay such interest as might be remitted to you by Messrs. Crichton and Smith into the hands of Mr. Wilkins on his applying for the same. I formerly requested that gentleman

to advance one hundred pounds on my account and am still desirous of seeing him repaid from such interest, but having as yet but a distant prospect of returning to your quarter of the world I am willing to forego part of a remittance which I cannot soon have an opportunity of myself employing, and therefore I am now to request that as cash may come into your hands on my account after appropriating one hundred pounds to the reimbursement of Mr. Wilkins, you will please to pay the sum of five hundred pounds to Miss Barwell or to that lady's order, and on receiving advices of such payment or any part thereof, I shall account with Mr. Barwell here from whom in the interim I can supply my occasions with an equivalent sum in this country when opportunity may offer of employing the money.

Can I at any time be serviceable to you here, I have only to request that you will favor me with your commands without reserve and in the meantime, believe me, to be very truly gentlemen, etc.,

JAMES MILLER.

Nos. CCLXXX—CLXXXII.

Dacca, 1774. Feb. 28.	J. Cator to Thos. Tulloh.	Of no interest.
" " " "	Do. to Francis Peacock.	"
" " " "	R. Barwell to Elias Abraham.	"

No. CCLXXXIII.

DACCA,

28th February 1774.

To JOHN GRAHAM, ESQ.,

DEAR GRAHAM,

I received the other day a letter from Middleton introductory of persons sent on behalf of the Nabob, desiring I would deliver them the "Nabob's proportion of elephants agreeably to the mode already prescribed by the Hon'ble the President and Council." I am at a loss about bringing this letter on my proceedings of Council, as the instructions I received from the Board were simply to put the Nabob's officers in possessions of the *kheddahs*, and no elephants that I know of have been caught either for the Company or the Nabob. Middleton's mentioning that a partition is prescribed gives me reason to imagine there has been some mistake in wording the letter I received from the Board. I, therefore, request you will inform me on this head and what is to be done.

Yours

No. CCLXXXIV.

DACCA,

The 2nd March 1774.

To LAWRENCE SULLIVAN, ESQ.,

DEAR SIR,

I did myself the pleasure to address you from Calcutta with thanks for the kind support my interests received from your influence. Permit me here to repeat my acknowledgement and to assure you that you will not in the number of those you have obliged, find one more ready or more willing to express his gratitude on occasions where you may be pleased to put it to the test. Without a hint my opinion of your powers to serve the public and observation of the attention with which you have invariably regarded the endeavors of men who have aimed to remit your friendship, led me without your knowledge to attempt to recommend myself to your notice. That I did not effect it sooner is my misfortune in which my sister accidentally mentioned to McLean a wish I had long intimated to my family and friends because known to you, because as at that period of my life no views I might have could bias my inclination or be attributed to any motive, but the high ideas I entertained of your public character, it must be more flattering to your mind. An obvious interest that might at present appear to lead me in courting your friendship would be less gratifying and do injustice to the sentiments which made me aspire to your friendship.

The affairs of this country being likely to engage still further the animadversions of the public, the consequence of the administration here becomes proportionably heightened to the minute manner in which every transaction will be regarded, and renders less desirable those elevated stations in which the least mistake or error must be conspicuous. It has, however, this good effect in favor of the public, it secures a more attentive respect to its real interests and checks that avidity with which riches have been hunted after in this part of the globe.

In reading the late letters of the Direction to the Bengal Presidency I observed a degree of disappointment expressed that the plans proposed for the provision of the investment had not been attended with the salutary consequences expected. It is a subject which the letters from hence, I must remark, have treated very superficially. The old mode of *dadney* merchants freeing weavers from all contracts, rendering trade diffusive and open, without descending to the principle on which all manufactures are conducted, appears to have confused and thrown a mist round the subject. I have endeavored to explain this in a letter I submit herewith to your perusal and must add for your information that when the Company's

goods were provided by *dadney* merchants, they had an exclusive right to the labor of the manufacturers they engaged in their pay, and no one whatever was permitted to debouch them from their service by the proffer of higher wages or any other arts. Permit my declining here a discussion of the subject and referring you to my letter for my thoughts upon it.

I am etc.,

P.S.—I forgot to mention above the enclosure of papers respecting some extraordinary pretensions advanced by the French and my opposition to them and to request the favor of your support as far as you may judge it due to me. *Idem.*

No. CCLXXXV.

DACCA,

The 3rd March 1774.

TO LT. COL. MORGAN.

DEAR MORGAN,

I have received your letters from the Cape of Good Hope, and I flatter myself the accounts from England by the next ships will bring me news of your safe arrival there as well as of the probability of your returning to India in a short period of time with every wish answered that the justness of your pretensions gives you a right to form. Since you left Bengal men and measures in the Direction have greatly varied, but as your case is a plain one and rectitude on your side, I think the charges that have happened will not operate against your views, but rather tend to obtain you that redress which with justice you solicit from the Company. If, however, your fortune proves unpropitious, my friendship makes me sincerely wish you may find a contented mind. Every happiness a human nature is capable of above the wants of life and beyond the envy which riches attract, you may look down and smile at the bustle of passions which agitate the busy world, while your sword which hangs rusting on the wall reminds you at times of the vanities that formerly engaged your pursuits.

The money you ordered to be lent Doctor Anderson was advanced to him within a few days of your departure and the loan made to Mr. Dacres is continued to him upon his old bond. Your other monies are safe in my hands and may be drawn for at your pleasure. This is a sketch of your affairs with Anderson and myself, and as any accident should you continue in England would be severely felt by you, I think it would be prudent in you to withdraw every loan into the Company's cash, although your bonds now issued are, I understand, to be at five per cent.

My best wishes attend you. I am, etc.

No. CCLXXXVI.

DACCA,

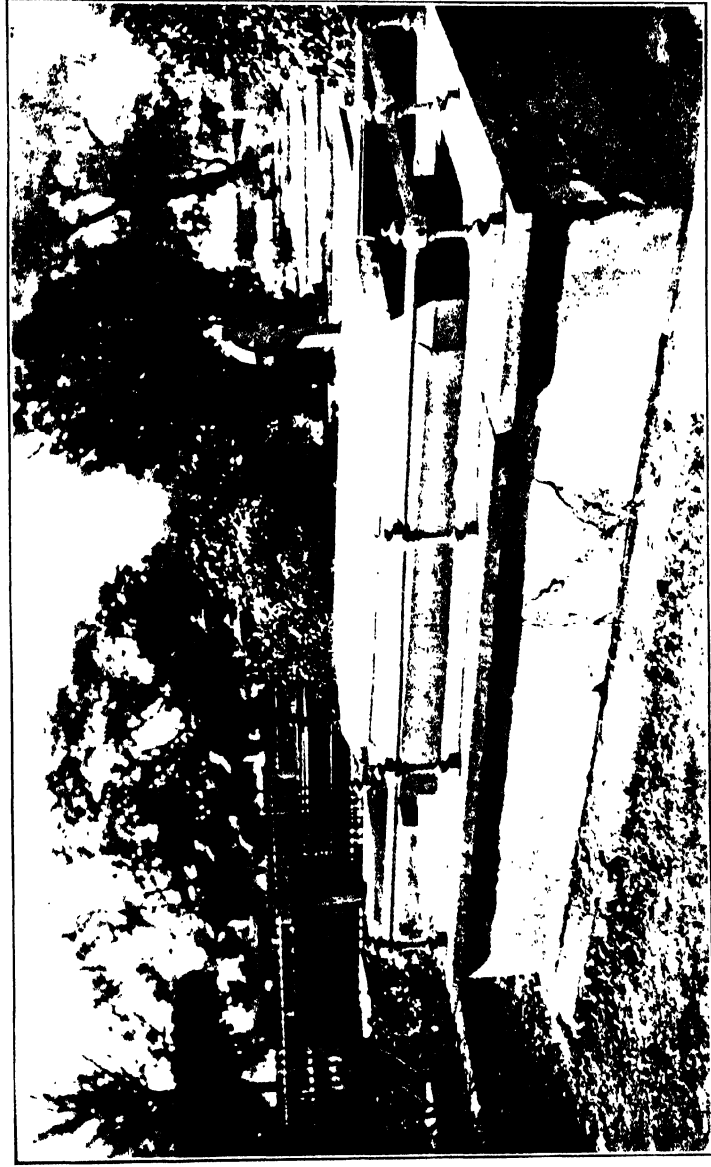
The 3rd March 1774.

To JOHN HAWKESWORTH, ESQ.

MY DEAR SIR,

I wrote to you the 18th January from Calcutta giving cover to several papers of a private nature. I call them private as they relate not to any public cause but have arisen from an opposition to my views. The morning of the day on which I left Calcutta I spoke with that freedom to Mr. Hastings on the subject of the papers in my letter to you of the 18th as the subject required and received from him an absolute promise to omit that part of his minute to which I excepted. You will have an opportunity of knowing from the Records of the Company in what degree my confidence in such assurance is answered, and how far it will be necessary to give a full relation of what has past as on his promise the minute I had written is not recorded.

In my letter of the 3rd November last I troubled you on points which the lax administration of the Government had, I apprehended, rendered subjects of public controversy with the servants of the Foreign Companies established in Bengal and particularly noticed to you the encroaching spirit of the French tending to establish an influence in this country incompatible to its interests and subversive of the power by which alone the possessions of the English Company can be secured. The public measures I pursued to obstruct the progress of the French pursuits you will observe by the enclosed papers, have given them great offence and created to me not a little trouble to establish the facts which they have dared to misrepresent and exaggerate to a shameful excess. As I can have no views to bias my conduct beyond the public interests committed to my charge, all I have to hope is that my measures may merit approbation at home and shew in their true light the inconsistency of the pretensions of the French. They not only avow but claim a right to exempt from the laws of the country every native to whom they may be pleased to give the appellation of a French dependent. This privilege they do not confine to their own possessions where the exercise of it might appear with some color of propriety but attempt to fix it throughout all Bengal. I am fully sensible that any dispute of privilege made a national object is not always judged by the propriety of conduct of an individual who engages in it. The policy of the State sometimes requires administration to disclaim his acts, however just the principle on which they are founded, but as this is no excuse for a man whose public station obliges him to regard with vigilance the interests committed to his care, he must be satisfied with performing



GRAVE OF ARCHDEACON PRATT AT GHAZIPUR.
(Photo by Walter K. Firminger.)

his duty to the public and submit with cheerfulness to whatever consequences which may result from such discharge of his duty. The character that is deficient in this particular, though it may pass in private life, would be wanting in the most essential point necessary to constitute the one proper for a public employ.

The coolness with which the Council appear to have regarded my first letter in reply to the French complaint and the entire silence observed on the various instances I brought before the Council in that letter, I confess, have astonished me not a little, but as the rights of the English Company remain the same, however backward and apprehensive the Board may be to support those rights, it rests with the Company to give such injunctions on that head as may be judged eligible by the Directors. I am, etc.

My dear Sir,

Your friend & obliged humble servant,

P.S.—The Vizier, Suja ul Dowla, it is said, proposes to march his army into the country of the Jauts. Since the Morattas departed from Delhi, the Shah's General, Nadziff Cawn, with the troops he could draw together has invaded the Jauts and possessed himself of Agra in the King's name. I do imagine the King has either called Suja ul Dowla to his camp as the Vizier of the Empire, or Suja ul Dowla apprehensive of the influence of Nadziff Cawn, is willing to avail himself of the strength he has in extending his own dominions and rendering the King absolutely dependent on himself. He has asked the aid of the English to protect his dominions during his absence on the expedition he has planned. This is a lucky circumstance to the public in point of saving, as Suja ul Dowla by treaty stands engaged for the whole expence of the Birgade appointed for his service. What influence it may have on the subsequent political views of the Vizier is difficult to unravel, but I do not imagine any that can be detrimental to the interests of the English.

No. CCLXXXVII.

DACCA,

4th March 1774.

To JOHN HAWKESWORTH, ESQ.,

MY DEAR SIR,

The provision of the Company's investment which has long been the subject of visionary schemes, I treated pretty fully in my letter of the 3rd November last. I now trouble you with my sentiments as transmitted to the Board in the course of last month. The defects being in the principle on which the investment is made, it is not at all surprising that the price of the manufactures should increase every season, that the manufactures should

become more and more debased, and that the manufacturer should continue in the same indigent state he was in before the articles he now fabricates were raised to the enormous advance of sixty per cent. The very situation of things is the clearest and most positive proof I can bring of the justness of my reasoning. Whatever may be determined by the Council is another point. I confess I wish they may not approve my plan. I shall then reflect with satisfaction I have performed my duty, and though no opportunity is given me to improve the Company's investment, I am relieved from the trouble and care I must otherwise have experienced in prosecuting my plan.

I am, my dear Sir,
Your obliged friend and servant,

P S.—Since writing the above I received the Board's letter of the 24th ultimo.

No. CCLXXXVII.

TO MRS MARY BARWELL.

[No date.]

MY DEAR SISIER,

Since my letter of the 14th January last I think it possible you may be disappointed in the remittance I proposed of £4,000 by the way of China. By advice received from thence in the course of last month, no bills were obtainable on the English Company. However, as I gave instructions to remit the money, I have still some faint hopes that it may find its way to Europe. The difficulty which attends sending money to England makes me wish you would seize every opportunity of giving bills upon me for whatever amount you may be able to secure in England: it is the only safe and certain mode that occurs to me of throwing the whole of my fortune into your hands and of giving to your personal powers that additional influence proceeding from a command of money. The Government to support the expence incurred by maintaining a Fleet in India are obliged to answer bills drawn by the Admiral to the amount of that expence. The rate of exchange at which these bills are drawn, I believe, differs and is not at any fixt standard. Now I should suppose it possible by forming an acquaintance with some of the members of the Board of Admiralty to get a proffer of supplying the money required for the charge of the Fleet at a lower rate of exchange than has been hitherto and might obtain an order to the Admiral to take all or part of the money he has occasion for from me, at the fixt rates; you may be able to settle the exchange. Nothing should be left to the Admiral, as he would without doubt use a discretionary power to prevent the success of a plan his interest leads him to oppose, and the best way to prevent this would be to influence the Admiralty to take your bills upon me

payable in Bengal for a fixt sum, namely, five lacks of rupees. The rate of exchange should not be below two shillings and one penny for the current rupee. If you can make it two shillings and two pence the current rupee, I could then afford to allow for a gratuitous fee to any member of the Admiralty one thousand pounds to expedite and secure the remittance of five lacks. Should it be stated in objection that there is a possibility of the Bills not being answered, you might with propriety refute it by observing that admitting the supposition, yet it could not be a good reason for rejecting the Bills you offered, because in that case if the bills were not paid, the Government would be in the same position precisely as it is at present respecting the supplies obtained for the Fleet. Therefore your proposition of giving bills insured an advantage to the Government and subjected it not to any risk whatever, for you asked no advance of money until certificates should arrive from India specifying the payment of the Bills.

I have seen and conversed with Lt.-Col. McLean, but did not touch upon the loan you had made to him, as I found no possible opportunity of remitting the money and was sensible an application must distress him very much. His appointments are handsome, but, I fear, will not equal his expectations in point of consequence or profit, though in the latter point he told me he should be satisfied. My only reason for doubting he may not be so, is his advanced age and the anxiety with which he wishes to return to England. He expressed to me a concern for the dissipated state of his fortunes—a hint I conceived of his incapacity to return the obligation you had conferred upon him. Should I at any time possess power in this country from what little I know of Colonel McLean, he is the first man whose assistance I should count.

I enclose you duplicate of a letter to Messrs. Nettleton and Raikes. A gentleman of the name of James Miller to whom I wish well, but on whose account I do not desire you to exert any degree of influence that you think may lessen it in behalf of others you are connected with, is extremely desirous of obtaining an appointment in the Service. A compliment of £5,00 I propose in his behalf and request you will not let the consideration of your being under a necessity of advancing the money from my cash sway with you. From the tenor of Mr. Miller's letter to Messrs. Nettleton and Raikes you will judge the cautionary principle on which it is written, and if the money cannot be paid in time by Messrs. Nettleton and Raikes, I must once more request you to advance it for the purpose abovementioned. Miller I very much wish to serve in the point he aims to effect, and if you can assist him in accomplishing it without interfering with your other views I flatter myself you will.

A few days since an extract of news arrived here very flattering to Mr. Hastings and not less so to me. It was forwarded by Mr. Moore and

received at Bussorah by the way of Aleppo. How false or how true such intelligence the first ship will explain ; some believe and some doubt, but all seem to concur in the probability of the measures being taken of which the intelligence declares to have been resolved upon. I have written to Mr. Hawksworth on public topics to whom I refer you.

I am, my dear Sister, etc.

No. CCLXXXIX.

DACCA,

The 5th March 1774.

To THOMAS PEARSON, ESQ.

DEAR PEARSON,

To know we are remembered by our friends or those we wish to think our friends, is a gratification to our minds, a gratification I have often experienced, and under the impulse of which I now call your attention to a more how-do-you-do letter. If it refreshes your memory, my end is answered, for it would concern me much to be entirely forgot at the same time that I am content not to be under obligation to scribble two or three sheets, because sick of the pleasures of London or troubled with a fit of the spleen, you sat down to waste more paper than was necessary to inform me of your health. To write you on public topics would take up a great deal of time, and as I am naturally indolent and at present at hard labor, I must decline it. Mr. Grant writes you fully on the subject of the agency business ; let me hear from you, I shall be satisfied with a line or two.

I am, etc.

P.S.—My best respects to Mr. Verelst. For your entertainment I send you an anecdote of Aldersey. I believe no one but himself would have thought of charging a man for breaking furniture lent to him and for matts worn out in his own service.

[*To be continued.*]

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